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History and Doctrines

of the

Church of the Brethren

By

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TO

PETER BECKER

WHO, TWO CENTURIES AGO, BRAVELY LED THAT BAND OF BRETHREN PILGRIMS FROM THEIR HOMES OF OPPRESSION IN GERMANY TO THE SHORES OF FREEDOM IN AMERICA,

THROUGH WHOSE LOVING AND EFFICIENT SERVICE THESE BRETHREN WERE ORGANIZED INTO AN ACTIVE, WORKING BODY.

WHO, AMIDST DISCOURAGEMENT WITHIN THE CHURCH, AND OPPOSITION FROM WITHOUT, FAITHFULLY SERVED HIS PEOPLE UNTIL OTHER FAITHFUL AND ABLE LEADERS CAME FORWARD,

THIS BOOK IS DEDICATED

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Introduction

Fifteen-hundred-seventeen is the date of the formal beginning of the Protestant Reformation. At this time Martin Luther broke completely with the Church of Rome, and laid the foundation of a movement which soon spread over Germany and much of Europe. The spirit of protest against the Catholic Church, smouldering in the hearts of the people, became outspoken at once. It was the outburst of growing conviction against a system of religious slavery, emboldened by the daring act of Luther. The deepest and sincerest religious agitation quickly followed; in some cases, however, it was wild and visionary. The people, with liberty of conscience, studied the Word of God to know the way; they besought God for light and guidance as never before. It was the time of heart-searching, when the people sought God in spirit and in truth.

Out of this condition the early Protestant churches were born. Two hundred years after the beginning of the Reformation, and as the "most ardent product of it," the Church of the Brethren organized at Schwarzenau, Germany, in 1708, with a membership of eight—five men and three women. It is a matter of regret that a complete history of these eight souls previous to their organization, and the travail of soul that led up to it, is not available. However, it is known that they were Protestant in faith and confession; that, in fact, they were members of Protestant churches previous to their organization; but with their further study of the Word of God, they felt convinced that the reli-

gious organizations at hand did not teach and maintain the sum of doctrines taught by Jesus and the apostles; and having pledged themselves to follow the Bible wherever it leads, and at whatever cost, they felt that nothing was left them but to organize on "the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone."

The present volume is a history of this beginning, with its growth and the multiplication of its agencies. It is a Herculean task, for the people whose history it seeks to give did not keep full records in their beginnings; nor did they until the last generation. All those who have attempted a history of the Taufer movement have been handicapped for want of complete records. And all these histories must be considered as wanting in many respects, therefore. However, the present volume shows painstaking care and research to discover the facts, and it presents them in a clear, straightforward manner, easily within the grasp of the common reader.

Chapters One and Two give the bare facts relating to the church's beginnings in Germany and America. Nevertheless, enough is said to show the church's strong background in both countries.

Chapters Three and Four, on the colonial church and its growth and expansion westward, will be found full of interest. These chapters give more matter in connected order on these two points than can be found in print elsewhere. And while the growth of the church has been slow, the story, as told, makes a good appeal—the right appeal.

Chapter Five gives the sad story of the divisions in the church. It is a distressing commentary, but a

history of the church would be incomplete without it, and the story is clearly told.

Chapter Six is a good, continuous, exhaustive statement of the growth of missions in the church. It shows how our fathers were distinctly missionary in the beginning; how the missionary interest, with other interests, declined after the Revolutionary War and the pioneer life of those days; how the missionary spirit began to reassert itself about the middle of the last century; how it struggled for recognition and support; and how marvelously it has grown during the last quarter of a century, all of which gives much hope for the future.

Chapter Seven is the interesting history of the publications of the church. It shows the tremendous influence exerted by the printing press, and the front rank of our people in this business from their beginning in America. It shows how the business has prospered and grown since it has been owned and controlled by the church, until it has become one of its leading interests; while the Brethren Publishing House is one of the first institutions of its kind.

Chapter Eight tells of the rise and fall of education in the church. The Taufer movement in its beginnings in Germany and America was led by some of the best-trained men of their day. In colonial days they were among the leading supporters of liberal education. But this interest suffered the same unfortunate setback given the missionary interest, and from the same causes. It was killed so dead that it took it three-quarters of a century to revive. Its struggles and failures, its ups and downs since the middle of the

last century, and how the movement has at last found permanent footing and success, are well told.

Chapter Nine states the Sunday-school situation. Its history is the same in many respects as missions and education. These three interests are yoked together in the history of the Church of the Brethren. It is shown to be one of the largest and most important agencies in the church, for it is the biggest organized movement in the world for the dissemination of Bible knowledge and the development of the youth of the land.

Chapter Ten explains the origin and workings of the Annual Conference. It is a brief story, well told.

Chapter Eleven gives the form of church government maintained in the church, showing how each member has equal rights and privileges with all the rest, and how the church as a body makes its own government—a complete democracy.

Chapter Twelve, on Christian life and worship, touches vital things. It is a fine summary of principles. It will be studied with much profit.

Chapter Thirteen discusses the ordinances and doctrines of the church. It will be considered, no doubt, the great chapter of the book; not from a historical point of view, but in thought and teaching. The treatment is brief, suggestive; not exhaustive. It must be accepted as orthodox and safe, and will serve as the beginning of the larger study of church doctrine.

Chapter Fourteen gives a few biographies, well written, and Chapter Fifteen is given to bibliography in order that the volume may be of the greatest service and benefit.

The author was born of German, Scotch-Irish and English blood, strains of blood conspicuous for the illustrious men they have given to the world. From his earliest childhood his chief interests have been in the church and school.

His religious and church life is not less than remarkable. At the age of ten he consecrated his life to the Master and his service, and became a member of the Church of the Brethren. At eighteen he was chosen deacon; at nineteen he was elected to the ministry; at twenty-one he was advanced to the second degree; and at thirty-three, in 1910, he was ordained bishop, and during these years he has served in almost every position in the gift of the church. He is at present a member of the General Mission Board.

His educational and school life is no less remarkable than his religious and church life. At the age of seventeen he was able to pass the examination for teachers and to teach public school. From 1898 to 1902 he was a student in Manchester College. From 1903 to 1907 he was superintendent of the schools at Sweetsers and Hope, Ind. Hungry and thirsty for better training, he entered Indiana University, graduated in 1905, and two years later received his A. M. from the same institution. He received the LL. D. degree from Mt. Morris College in 1918. In 1907 he entered, as a teacher, Manchester College, where he still remains. In 1910 he became vice-president and in 1911 he was made president of the college, which position he still holds. And during his administration the college has had unusual prosperity. Harmony of action has been established and the large resources belonging to the institution have been marshaled. The college prom-

ises much for the church and the people of its territory.

The author is yet a young man and has a multitude of cares and responsibilities upon him, yet he has found time to write books. In 1909 he brought out the *Life of Elder R. H. Miller,* and in 1917 a *History of the Church of the Brethren in Indiana.* The present volume is the third he has written.

And so, it may be said, the author is distinctly a man of the church and people he serves. He knows them, he loves them, he serves them, all with loyal devotion. From this viewpoint the volume is written. It is the voice of one speaking to those of his own company. And his scholarship gives ample warrant of his ability to write the history of the Church of the Brethren.

H. C. EARLY.

Preface

The suggestion for the publication of this book came from the felt need of a book for my classes dealing with the history and doctrines of the Church of the Brethren. The early history of the church has been well written by Dr. M. G. Brumbaugh. Certain aspects of later church history have been finely told by different authors. Almost every question concerning the doctrines and practices of the church has been discussed in various books, papers and pamphlets. But there has been no general work in Brethren literature giving a connected account of Brethren history, together with a general view of Brethren doctrines. *Two Centuries, a* collection of the bicentennial addresses delivered at the Conference of 1908, is the nearest approach to such a work. But these excellent addresses were largely prepared for oral delivery; and with twenty-three different authors, this book could hardly be expected to meet, today, the needs of the student or reader who desires a general and connected view.

It is not the claim that this book will meet all of the above needs, but it is the hope of the author that it will be helpful. The book has not been written altogether from original-source material. The author has drawn freely from others who have done this excellent and difficult work of research. Where quotations from other works would give the desired information, these quotations have been freely used. It has been the purpose to give proper acknowledgment wherever pos-

sible. The author hereby acknowledges his debt to the authors of the references following many of the paragraphs and chapters, and thanks them for the use of any material they have gathered. The bibliography in the last chapter is a summary of books used, as well as a partial list of works on the history and doctrines of the Church. It is not the purpose of this book to supplant these well-written books, but to serve as a guide to their study and encourage a reading of them.

Besides these written works the author is indebted to many persons who have given information by letter. The list is too long to be included here. I owe my special thanks to Professors V. F. Schwalm and L. W. Shultz, for reading the manuscript and making corrections and suggestions; to Elder H. C. Early, for valuable information and helpful suggestions; to my wife, who has helped to prepare the manuscript and who has constantly given me encouragement in this as well as in all of my work for the church.

While this book has been written with the student's needs in mind, the general reader will find the pages easy to read and instructive. It is the hope that the book will inspire in both young and old a greater interest in the history of the Church of the Brethren, what the church stands for, and what the church plans to accomplish for the Kingdom of God.

OTHO WINGER.

North Manchester, Indiana, July 1, 1919.

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CHAPTER I

Origin of the Church of the Brethren in Europe

The Protestant Reformation of the sixteenth century was a great religious movement that overthrew the absolute power that the Roman Catholic Church had held in Europe for a thousand years. It began as an agitation on the part of earnest, thinking men to reform many of the practices of the church, and purify the lives of its members. It ended in a great revolt of many nations who broke away from the Roman Church and organized new religious bodies.

State Churches. Martin Luther was the most prominent leader of this movement. But John Calvin, Zwingli, and others were very influential leaders in their respective countries. These men advocated some views that radically conflicted. Each one drew a following such as the temper of the people, or as the social and political conditions of the times, helped to determine. On the other hand, a counter reformation within the Catholic Church won many back to the old church and caused bitter resistance to the new creeds. These religious differences, combined with social and political troubles, resulted in many bloody conflicts.

In Germany this conflict was known as "The Thirty Years' War," which ended with the treaty of Westphalia in 1648. The chief provision of this treaty was that recognition and protection were given to three churches, Catholic, Lutheran and Reformed. Each

prince or ruler was to determine which one of these churches was to be the church in his territory. When this church was chosen, no other form of religion was to be allowed. All who dissented from this State Church were liable to persecution.

In thus denying freedom of conscience in reading God's Word and in divine worship, both Lutherans and Calvinists were denying to others what they themselves had demanded in their revolt from the Catholic Church. Under these conditions and restrictions religion was bound to become shallow and formal. Little true vital piety and spirituality were manifest. In some places there was more corruption within the ranks of the Protestant churches than within the Catholic Church itself. This condition of things brought much sorrow to earnest, thinking men and women.

The Pietists. This was the name given to that class of persons in Germany who sought to revive declining piety in the Protestant churches. They deplored doctrinal differences, and had more or less contempt for outward ecclesiastical arrangements. They were earnest students of the Bible. They exalted the spiritual life and practical Christian living. They did not seek to organize a separate church, but hoped to purify the lives of professing Christians.

Only a few of the leaders of this movement can be named here. Pietistic views were largely formulated and made impressive by Philip Jacob Spener, who in 1675 published a book that had a wide influence. August Hermann Francke was a very spiritual preacher and a professor at the University of Halle, which had been much influenced by pietistic teaching. Gottfried

Arnold, professor of church history at Geissen, and later court historian to Frederick I., wrote several books that upheld pietistic beliefs. Jeremias Felbinger, a man of much learning, translated the New Testament into German, and wrote an important work, *The Christian Handbook.* Ernest Christopher Hochmann, who was educated at Halle, and persecuted in many places for his spiritual teachings, finally found a safe retreat at Schwarzenau, where he spent his last days.

"Among the direct beneficial results of the Pietistic movement it is fair to name: (1) The founding of the University of Halle in 1694, and the founding of the Orphanage by Francke. (2) The reorganizing of modern missions. Lutken, who was educated at Halle, was appointed court preacher of Denmark. He prevailed upon the king to send a preacher to the heathen in India. Accordingly, Ziegenbald was sent in 1706 at the king's expense. (3) The founding of the Brethren Church at Schwarzenau in 1708."—*Two Centuries,* page 29.

The Pietists and the Brethren. Another man, often mentioned as one of the Pietists, was Alexander Mack, founder of the Church of the Brethren. If ever he counted himself as one of them he did not remain one. But it is true that he was very much influenced by these godly men.

Gottfried Arnold, in his book, *A Genuine Portraiture of the Primitive Christians,* upheld many of the doctrines which Mack later emphasized. Jeremias Felbinger, in his *Christian Handbook,* argued against infant baptism, the civil oath, and argued for immersion and feet-washing. But most of all did Hochmann influence the founder of this new church. He and Mack

held much in common. But Hochmann was a Puritan rather than a Separatist. He could not see that it was best to organize a separate church. On the other hand Mack could not see how the New Testament ordinances could be observed in any of the existing church bodies. Hochmann's confession of faith, written in prison in 1702, was well known to Mack and perhaps used by him later on in preparing his book in defence of the church.

"During all this time Alexander Mack was a careful student of the Bible and of all theological works. He knew the history of the church from the Apostolic age to his own time. Convinced at last that it was impossible to live in the organized churches and equally impossible to please God by remaining a Separatist, he resolved to organize a new church, based upon primitive Christianity and honoring the ordinances as commanded by Christ."—*Brumbaugh's History,* page 72.

Organization of the Church of the Brethren. "Associated with Mack at Schwarzenau, in the province of Wittgenstein, was an earnest little body of seekers after truth. They mutually agreed to lay aside all human creeds, confessions of faith and catechisms, and to give themselves individually, by prayer and the help of the Holy Spirit, to the search for truth in God's Book, and having found it to follow it wherever it might lead them. As a result of this devotional study, they were led to adopt the New Testament as their rule of faith and practice and to declare in favor of a literal observance of all of the commandments of our dear Savior. Surely they came to a wise conclusion. They found a safe rock on which to build.

"Having settled upon their canon of faith and practice, they became convinced that baptism was essential to Christian life, and that a threefold immersion in the name of the Father and of the Son and of the Holy Ghost alone satisfied the words of our Lord's commission. So one day (we know neither the month nor the day of the month, but only the year, 1708) a little company, eight souls, walked forth from their homes and place of worship in or near Schwarzenau, to the beautiful little river Eder, which flows through a beautiful valley of green. On the bank of the river they read a passage of Scripture and sang and prayed. Then one of the eight, which one we do not know, led Alexander Mack into the water and baptized him into the name of the Father, and of the Son and of the Holy Ghost. Mack then baptized the other seven. This was probably the first instance of trine immersion in all of that country. These eight then formed themselves into a new congregation with Alexander Mack as its first minister."—T. T. Myers, in *Two Centuries,* pages 30-31.

The names of these eight must always be interesting to those who are members of this body. George Grebi, from Hesse Cassel; Lucas Vetter, from Hesse Cassel; Alexander Mack, from Schreisheim, of the Palatinate; Andrew Bony, of Basle, in Switzerland; and John Kipping, from Bereit, in Württemberg. The three sisters were Joanna Noethinger, or Bony, Anna Margaretha Mack and Joanna Kipping. Kipping had been raised a Lutheran; all the rest had been Reformed.

Congregations of the Brethren in Europe. The Church of the Brethren at **Schwarzenau** prospered, protected from persecution by the kind prince, Count

Heinrich von Wittgenstein, and directed by their first minister, Alexander Mack. This congregation was not only obedient to the truth, but was given great power to witness to others. From this mother church went forth missionaries who preached the Gospel in other parts of Germany, and were the means of establishing other congregations. As persecution arose elsewhere, many of the members came to Schwarzenau. At last persecution also came here. Forced to do so by neighboring princes, the Count of Wittgenstein had to withdraw his protection. In 1719 the soldiers came and by force took the babes from their mothers' arms and had them sprinkled at the State Church. In the following year, under the leadership of Alexander Mack, the entire membership fled to Westervain, in West Friesland.

A second congregation was organized at **Marienborn,** in the Palatinate, by 1715. It grew large and gathered into its membership some able men. John Naas joined the church at this place and soon became the presiding elder. But the prosperity of this congregation called out the opposition of its enemies. The organization was soon disbanded, most of the members going to Creyfeld.

A third congregation was formed at **Epstein.** Here Christian Libe joined the church and soon became the leading elder. He was assisted by Abraham Duboy. When persecution arose, Libe and most of the congregation fled to Creyfeld, though Abraham Duboy located at Schwarzenau.

Creyfeld was located in Prussia, about thirty miles northwest of Cologne, near the border of Holland. Here the persecuted Brethren gathered from Marien-

born and Epstein. In this congregation John Naas was bishop in charge, assisted by Christian Libe. Other ministers at Creyfeld were Peter Becker, Stephen Koch, John Henry Trout and Heinrich Holsopple.

This church and its members also endured much persecution. In 1714 six members of the Reformed Church were baptized. This raised a storm of protest and persecution directed by the State Church. These six brethren were imprisoned for four years, enduring great hardships and compelled to perform the most menial labor. The ministers, too, were persecuted. Elder John Naas, a man of large physical build, was seized by the king's agents and tortured most severely to make him consent to enter the regiment of giant soldiers. He was released by the king himself, after declaring boldly his allegiance to Jesus Christ as his King. Christian Libe also had endured bitter persecution. Before coming to Creyfeld, while preaching in Switzerland, he was arrested and asked to renounce his faith. When he refused he was sent to the galleys, where he spent two years at hard service before he was ransomed.

But persecution did not hinder the work of the church as much as did internal dissension. A young minister named Hacker dared to marry outside of the church. Through the influence of Christian Libe he was expelled, though this action was opposed by many, especially by John Naas. The results of this unfortunate affair were many. It was estimated by one of their number that a hundred people were kept from joining the church. Elder Naas was so much grieved that he withdrew to Switzerland, where, after many

years, he was located by Alexander Mack and induced to come to America. After this the Creyfeld church did not prosper. Christian Libe, though at times very enthusiastic, was not a wise elder. He became indifferent, married outside the church, became a wine merchant, and finally withdrew altogether. The congregation gradually declined and became disorganized. The members either followed the other Brethren to America or left the church altogether.

At **Westervain,** West Friesland, in the north of Holland, west of the Zuyder Zee, the Schwarzenau congregation found a refuge in 1720. Here they remained for nine years under the care of Alexander Mack. Some Hollanders joined the church. Then, under Mack's leadership, most of the congregation, one hundred and twenty-six persons in all, emigrated to America and came to Germantown.

With Mack's departure, the Church of the Brethren practically ceased to exist in Europe. There were a few scattered members left, but the center of interest shifts to America.

Topics and References for Further Study

1. The Pietists.
   Brumbaugh's *History of the Brethren,* chapter II.
   Holsinger's *History of the Tunkers,* pp. 30-34.

2. Organization of the Church in Germany.
   Brumbaugh's *History of the Brethren,* chapter III.
   T. T. Myers in *Two Centuries,* pp. 27-39.

3. Mack's Book in Defense of the Church.
   Holsinger's *History of the Tunkers,* chapter IV.
   Flory's *Literary Activities,* pp. 169-182.

4. Names of the Members Who Joined the Church in Europe.
   Brumbaugh's *History of the Brethren,* chapter V.

CHAPTER II

Establishing the Church in America

Immigrations. The year 1719 is a memorable date in the history of the Church of the Brethren. In that year, Peter Becker, at the head of twenty families from the Creyfeld congregation in Germany, after a long and stormy voyage, landed at Philadelphia. This is about all we know about the event itself, except that on the journey some of the questions that had caused dissensions in Europe were again agitated to such an extent that, when the Brethren landed, the families settled in different localities instead of remaining close together and organizing a church.

The second notable immigration was in 1729, when Alexander Mack, at the head of the Westervain congregation, including one hundred and twenty-six persons, crossed the Atlantic and landed at Philadelphia, September 15. Unlike the first party of immigrants, Mack's party found an organized church and those of like faith ready to welcome them to a church home.

Those who came later, came singly or by families. One of the most noted of these was Elder John Naas, who came in 1733. It was not many years until nearly all of the faithful members in Europe had come to America.

The First Congregation. The Germantown church is the mother congregation of the Church of the Brethren in America. It was to Germantown that Peter Becker and his company came in 1719. Then the families scat-

tered and remained unorganized for three years. In 1722 Peter Becker, with two brethren, made a visit to the scattered members. This visit did much to cause the members to forget their troubles and reawakened their zeal for spiritual things. They now began to hold some meetings in the homes.

In August, 1723, there was spread a false rumor that Christian Libe had arrived in Philadelphia. Many of the settlers came to hear him preach. They did not hear Christian Libe, but Peter Becker invited some of them to come to his house and preached the Gospel to them. From this time the members and others became very much interested. On Christmas Day, 1723, the first fruits of this mission work were gathered, when Martin Urner and wife, Henry Landes and wife, Frederick Long and John Mayle applied for membership and were baptized by Peter Becker in Wissahickon Creek. These were the first members baptized by the Brethren in America. On the same evening occurred the first love-feast held in America. Twenty-three communed. The meeting was held at the house of John Gommery. On this day, too, the Germantown congregation was formally organized and Peter Becker was selected as its first elder.

Home Mission Work. This newly-organized church manifested true missionary zeal by bearing witness to the truth among the pioneers. Peter Becker, at the head of a small mission band of fourteen, seven on foot, seven on horse, selected by the congregation, began the first organized mission work of the church in America. It began October 23, 1724. The purpose was both pastoral and evangelistic. They visited the scattered members, encouraged those who believed and preached the Gospel to

the unconverted. Love-feasts were held at different places.

The missionary party made visits to Indian Creek, Falckner's Swamp, Oley and Schuylkill. At the last place lived Martin Urner, who, since his baptism the year before, had been exhorting his neighbors to righteousness. Here a love-feast was held November 8. At this time the Coventry church was organized with nine members. Martin Urner was called to be their minister.

Hearing that there were earnest souls in the Conestoga country, who were searching for the truth, the party continued the journey. On November 12 a meeting was held at the home of Henry Hahn. Five persons asked for baptism. So impressive was the service that when these had been baptized another sister came forward. To complete the events of this remarkable day, Conrad Beissel, who had witnessed all of this, could not resist the ordinance of God longer, and received baptism at the hand of his old friend, Peter Becker. That evening a blessed love-feast was held.

The next Sunday two more were baptized. On this occasion began the custom of asking whether any objections could be given against receiving applicants for baptism. At this time the twelve members here were organized into the Conestoga congregation. Conrad Beissel was called to the ministry.

The missionary party now returned to their Germantown homes. The tour had been a remarkable one. As immediate results there were eleven baptisms, two congregations organized and two ministers elected. By this missionary journey a great precedent was established. The early church was a missionary church. On and on through the pioneer settlements the Brethren ministers

pushed forward, witnessing for Christ, comforting the scattered saints, baptizing believers, organizing churches and enlarging the kingdom of God.

The Ephrata Society. The Church of the Brethren in America had the unfortunate experience of a division in its membership at an early date. Conrad Beissel was baptized in 1724 by Elder Peter Becker and was called to the ministry in the Conestoga church. Previous to this he had a remarkable experience. He had known the Brethren in Europe. There he was persecuted as a Pietist and fled to America. Here again he came under the influence of the Brethren, serving for a time as an apprentice to Peter Becker, who by trade was a weaver. For a while preceding his baptism by Becker he had lived the life of a hermit.

Beissel had not been very well indoctrinated, and some influences from his early experience soon bore fruit in strange teachings. He began by advocating the seventh day as the Sabbath. Then he denounced the marriage state and strongly advocated the Mosaic law. This led to controversies with the Brethren. In 1728 he broke completely with the church and was rebaptized by one of his followers. This at once caused a division in the Conestoga church; a part went with Beissel and a part remained true to the church. Just at this time Alexander Mack came to America. He and others made strong efforts for a reconciliation with Beissel, but without avail.

In 1732 Beissel left his church and went eight miles away on the banks of Cocalico Creek, where he once more became a hermit. Some of his friends, both men and women, resorted to him. A house was built for the sisters who took the vow of virginity. Ephrata was thus begun. Leaving his hermit retreat, Beissel now made

proselyting trips through the Brethren congregations. Some of his teachings so much resembled those of the Brethren, and his manner of presentation was so attractive, that many were induced to follow him. Even some very influential men were drawn to Ephrata. Among these were several ministers of the church. The loss of these members was serious for the church at this time. Much of the colonial church history was affected by this society. To many people outside the church, the doctrines and practices of this society were taken as representing the things that the Tunker Brethren advocated.

Colonial Congregations. A brief sketch of the churches organized during colonial days will give the background of the history of the colonial church, its work and its workers. The basis for most of these facts is a work by Rev. Morgan Edwards, written in 1770, and known as *Materials Toward a History of the American Baptists*. Those who have written of this period have drawn largely from him, though some have discovered much additional information.

Germantown. The first congregation organized had some very trying experiences. When Alexander Mack arrived in 1729 he found the church much agitated over the Beissel Schism. Mack earnestly desired peace and made faithful efforts to bring Beissel back into the fold, but the latter would hear to nothing.

Under Mack's leadership the Germantown church took on new life and vigor. From this center workers went out and established a number of new churches. Peter Becker had been the elder in charge at Germantown, but after Mack's coming the latter naturally became the leader, though he and Becker worked together very har-

moniously. Mack did not live long. His death in 1735 was unfortunate for the church.

After Mack's death trouble broke out anew. Peter Becker, though an excellent man and a good elder, was not fitted to cope successfully with the schism. Beissel became quite active in proselyting. He won to his cause some of the main workers at Germantown, including Stephen Koch, John Henry Kalcglasser, and, for a while, even Alexander Mack, Jr. In 1738 eighteen members left the Germantown church and moved to Ephrata. Some of these later returned, but most of them were lost to the church.

Peter Becker continued for many years in charge of the congregation. In 1748 two able men, Christopher Sower, Jr., and Alexander Mack, Jr., were called to the ministry and given joint oversight on trial. Both were advanced to the eldership, June 10, 1753. For thirty years they labored together for the welfare of the church. Mack lived nearly twenty years after his colaborer passed away. Because of the leadership of these noted men, the Germantown church holds a unique place in the history of the Brethren.

From 1722 to 1732 meetings were held in private homes. In 1732 Christopher Sower, Sr., built a large house, so arranged that different rooms could be thrown together into a large audience room. Here the Brethren worshiped until 1760, when they secured the Pettikoffer house, at what was then called Beggarstown, two miles north of early Germantown. This house was changed into an audience room and was used as a place of worship ten years. In 1770 the membership, fifty-seven in number, erected a stone meetinghouse, thirty-two feet square, at the rear of

the Pettikoffer house. This house, with changes and additions, continues to this day as the house of worship for the oldest congregation among the Brethren.

Coventry. This is the second oldest congregation in America. Here lived Martin Urner, who was the first person baptized by the Brethren in America. The work was started here by Peter Becker on his missionary tour in 1724. For five years Peter Becker did most of the preaching. He was assisted by Martin Urner, who was ordained by Alexander Mack in 1729. The two Martin Urners and George Adam Martin gave this church a strong ministry in colonial days. Many were added to the church. Many also were lost to the church. Some joined the Ephrata Society and others emigrated to pioneer settlements in Pennsylvania, Maryland and Virginia. In 1770 there were forty members. In 1772 they built their first meetinghouse, just two years after the Germantown house was built. This congregation has continued to prosper to the present time.

Conestoga, in Lancaster County, the third congregation in America, was organized by Peter Becker on his missionary tour of 1724. Conrad Beissel was their minister for four years. When he left the church in 1728 he took many of the members with him. Peter Pecker looked after the faithful members until 1734, when a reorganization was effected and Michael Frantz was called to the ministry. He proved a most efficient leader. The next year he was ordained and took full charge of the church. He spent the remaining twelve years of his life in faithful service. During this time the congregation grew from twenty to two hundred. Michael Frantz was succeeded by Michael Pfouts, who also was quite successful. In 1770 it was the largest colonial church, num-

bering eighty-six, though it was estimated that nearly four hundred had been baptized there. This church has continued to the present and claims many other congregations as her children. Ten years ago Elder J. G. Royer wrote: "What can we say for colonial Conestoga today?—for we still have her with us. Her territory has been divided and subdivided until there are now within her original boundary twenty congregations with a membership of nearly five thousand souls. Nineteen more colonial Conestogas added would give us 100,000 souls." —*Two Centuries,* page 78.

Oley, in Berks County, had been visited in 1724 by the mission band. A number of members joined the church here. An organization was effected in 1732. The church prospered for a while. But the Ephrata movement and the Moravian missionaries claimed many of the adherents. In 1770 there were only twenty members, including two ministers, Martin Gaby and John Joder. In 1777 the Pricetown meetinghouse was built. It is still standing and has the distinction of being the oldest unaltered meetinghouse in the Brotherhood, and perhaps the oldest building of its kind in the United States.—*History of Eastern Pennsylvania,* pp. 475-484.

Great Swamp, in Bucks County, was organized in 1733. During the early years Peter Becker, Martin Urner and John Naas preached in this vicinity and baptized members. It is here that Martin Urner, in 1737, at the suggestion of George Adam Martin, first read Matthew eighteen at the time of baptism. In this church Abraham Buboy located in 1738. He was one of the ministers in Europe. He labored faithfully here until his death in 1748. In 1770 there were twenty-eight mem-

bers. The work, later on, ceased and the territory of this church was included in the Springfield church.

Lancaster County had three colonial churches: Conestoga, White Oak and Swatara. Conestoga has already been described. **White Oak** was organized in 1736. For many years Michael Frantz and Michael Pfouts ministered to the flock here. Christian Longenecker and John Zug were ministers and elders here in colonial days. In 1770 there was a membership of sixty-five.

Great Swatara (now in Dauphin County) was organized in 1756. Michael Pfouts was their first elder. George Miller and Adam Hammaker were their resident ministers. In 1770 there were thirty-nine members.

Berks County had three colonial churches: Oley, Northkill and Little Swatara. Oley has been described. **Northkill** was organized in 1748. Elder George Kline presided over this congregation for more than twenty years. In 1770 there were only eleven members. **Little Swatara** was organized in 1757 by Elder George Kline. In 1770 there were forty-five members.

York County had four colonial congregations: Conewago, Little Conewago, Codorus and Bermudian.

The **Conewago** congregations were the result of the first organized efforts west of the Susquehanna. Little Conewago was organized in 1738 by Elder Daniel Leatherman. At Conewago, fourteen miles from York, George Adam Martin was the first minister. When he left the church, Elder Leatherman ministered to this congregation until he moved to Maryland in 1757. He was succeeded by Elder Nicholas Martin, who also moved to Maryland. These churches grew in numbers. In 1770 the Little Conewago church had a membership of fifty-

two and the Conewago church had a membership of seventy-seven. Next to the Conestoga church it was the largest of the colonial organizations.

Codorus was organized in 1758 by Elder Jacob Danner, who later moved to Maryland. Henry Neff succeeded Elder Danner and was ordained in 1770. In that year there were thirty-five members.

The **Bermudian** congregation was organized in 1758 by Conrad Beissel. Peter Miller and George Adam Martin preached here. " It will thus be seen that the Bermudian congregation was in the first place under the control of Beissel influence. After the death of Beissel, and Peter Miller ceased to visit the place, and Martin removed to Stony Creek, in Bedford, the congregation passed under the influence of the Brethren and has so remained until the present day."—*Falkenstein's History,* page 100. In 1770 there were fifty-eight members.

Stony Creek, in Bedford County, had a history similar to Bermudian. The work was begun here in 1762 by George Adam Martin. He had moved from the Conewago settlement to Antietam. Here he could not agree with the Brethren and so moved to Stony Creek. He was an advocate of Beissel's views, and the first members here accepted them, too. After Martin's death the members identified themselves with the Brethren. Stony Creek was the most western of the colonial churches. For many years of its history we have no records. But today in Bedford and Somerset Counties there are many Brethren churches.

Antietam, in Franklin County, Pa., was organized by 1752. William Stover and George Adam Martin were the ministers. Martin left the church and moved to Bedford County. William Stover ministered to the

early church. It endured many hardships and dangers because of the Indians. But the church grew in numbers and sent forth members to start other churches. Elder Jacob Miller, who first preached for the Brethren in Virginia, was called to the ministry here before 1765. Their first house of worship was built in 1708. The pioneer preacher, William Stover, was the great-grandfather of Elder Wilbur B. Stover of India and of Elder H. M. Stover, one of the present elders of the Antietam church. This congregation has grown to be the largest in the Brotherhood.

Amwell, in New Jersey, organized in 1733, is one of the oldest of Brethren congregations. Elder John Naas located here and labored earnestly until his death in 1741. John Bechleshammer was elected before 1738 and succeeded John Naas to the eldership. The church prospered and became the spiritual birthplace of many members who have emigrated West to form other congregations. In 1790 there were forty-six members, with William Housel and Abraham Lawshe ministers.

Maryland had at least two colonial churches. In 1758 Elder Martin Urner, Jr., organized a congregation of the few members living in the **Pipe Creek** settlements. Martin Urner himself never moved here, but his son, John Urner, did and later became the presiding bishop. Elder Daniel Leatherman moved to Maryland in 1757. Three years later he organized the **Middletown Valley** church and was its presiding bishop for thirty years. By 1778 the membership in Maryland was strong enough that the Annual Meeting was held at Pipe Creek.

Leaders in the Colonial Church. All of the able leaders of the Church of the Brethren in Europe, except

Christian Libe, emigrated to America. Among them were men of great ability and worthy of being familiarly known and gratefully remembered by their followers today. They not only had influence in the Church of the Brethren, but some of them exerted unusual influence on general colonial history.

Alexander Mack, Sr. The leading spirit in the organization of the Church of the Brethren was Alexander Mack. He was born at Schriesheim, Germany, in 1679, of a wealthy family. He was raised in the Reformed faith. He received a good education. He engaged in the milling business and came to possess much property at Schriesheim. In 1700 he was married to Anna Margaretha Klingin. To them were born five children, three sons and two daughters.

He was a man of deep thought and piety. He soon became dissatisfied with the coldness and formality of the state churches. He became a Separatist. This brought to him persecution. He fled to Schwarzenau, where he found many other earnest seekers for truth. The result of his study and bold leadership was the organization of the Church of the Brethren, of which he was the first baptized member, and the first minister. He was a faithful and efficient shepherd. Though he was rich, yet he became poor in helping the persecuted Brethren. When he had lost all, he himself had to flee to other places of safety.

In 1720 he led his flock to Westervain, where he cared for them nine years. In 1729 he brought most of them to America. Here he found a safe retreat. But his heart was saddened by the Beissel Schism. He did all he could to heal the breach and yet maintain the true doctrine for which he had given up so much.

He was an able defender of the faith. In 1713 he published two books, *Rites and Ordinances of the House of God,* and *Ground Searching Questions.* The former is a concise statement of the faith and practice of the Brethren. The latter consists of answers to thirty-nine questions sent to him. In these two books he explained to the world the faith and practice of his people. He was a strong leader. He did not live long after coming to America, but he has stamped his genius upon his people. He died in 1735.

Brumbaugh's History, pp. 71-100.
Some Who Led, pp. 9-12.
Falkenstein's History, pp. 67-72.
Flory's Literary Activity, pp. 163-180.

Peter Becker, 1687-1758. To Peter Becker, more than to any other person, is the credit due for the successful organization of the Church of the Brethren in America.

He was born at Delheim, Germany. Like Alexander Mack, he was raised a Reformed. He joined the Brethren at Creyfeld, where he was called to the ministry. He was greatly grieved over the division at Creyfeld, due to the course taken by Christian Libe. This was perhaps the leading cause for his organizing the emigration party to America. He and his people landed at Philadelphia in the fall of 1719.

Peter Becker was the leading spirit in America for ten years. He made the first pastoral visit in 1722. He officiated at the first baptisms, council and love-feast in 1724. He was chosen the first elder of the Germantown church, over which he presided for more than twenty years, part of the time with Alexander Mack. He was the first home missionary and organized the first

churches in 1724. He stood firm and true to the church in the great Beissel Schism. He personally ministered to many of these pioneer Brethren settlements, and through his faithful preaching many were brought into the church and remained faithful. "He was perhaps the most gifted singer and the most eloquent man in prayer in the colonial church. He was not an effective speaker, but he was of sound judgment, great moderation and sufficient tact to manage successfully the mighty burdens laid upon him."

He was married to Anna Dorothy Partman. To this union were born two daughters—Mary, who married Rudolph Harley, and Elizabeth, who married Jacob Stump. They have many descendants in the United States today. He was a weaver by trade. At Germantown he owned a small farm. In 1746 his wife died and he went to live with his daughter, Mary. He spent the last twelve years of his life in the Indian Creek church.

To this godly man the Church of the Brethren will ever look with a feeling of gratitude and respect. It is a fitting tribute to his memory that the 1919 Conference at Winona Lake should be named for him as the Becker Bicentennial Meeting. For the same purpose the author is pleased to dedicate this book to him.

Brumbaugh's History, pp. 191-211.
Some Who Led, pp. 16-17.

John Naas, 1670-1741, was second in ability to none, of all the colonial ministers. He was born in Westphalia, Germany, twelve miles north of Emden. He possessed much native ability and received a good education. He joined the Creyfeld congregation, where he was soon called to the ministry. He went far and near on missionary tours and was very successful in bringing souls

into the kingdom. At Creyfeld he was a wise and tolerant leader in the church. He opposed the narrow policy of Christian Libe and his followers, and for some years retired to Switzerland from active work.

In 1733 he came to America, perhaps at the invitation of Alexander Mack. In a letter to his son he has given a most vivid account of the horror of the sea voyages in those days. He was welcomed at Germantown, but settled at Amwell, N. J., where he was the organizer and elder of the Amwell church. He also organized the Great Swamp church. His influence for good was felt in many of the colonial churches. He visited Ephrata in 1736, hoping to effect a reconciliation with Beissel. In this he failed, but was much impressed with many things he saw at Ephrata.

Elder Naas was a broad-minded, large-hearted man. He was most eloquent in preaching. He was a writer of many good poems, which were collected and published under the title, *The Little Harp*. He was of powerful physical build, being nearly a head taller than the ordinary man. For this reason he was one time seized by the agents of the Prussian king, who desired just such men for his regiment of giants. After cruel torture, to force his compliance, he was brought before the king himself, who released him after hearing his earnest profession of loyalty to Jesus Christ.

He was twice married, and had three children. Only one daughter came to America. She married Hannes Landes, who, after a short stay with Beissel at Ephrata, became a faithful member of the Conestoga church. Elder Naas was buried in the cemetery at Amwell, though no stone marks his grave.

Brumbaugh's History, pp. 100-130.
Eastern Pennsylvania, pp. 196-198.
Some Who Led, pp. 13-15.

Alexander Mack, Jr., January 25, 1712—March 20, 1803. He was the eldest of three sons of Alexander Mack, Sr. He was born at Schwarzenau and raised in the Brethren faith. He was given a good education. He came with his father to Germantown in 1729. He had united with the church the year before and now became an active young member in the Germantown church. After the death of his father, in 1735, young Mack became depressed in spirits. Stephen Koch took quite an interest in him and for a while they lived a secluded life. In 1738 both of them were in the party who left the Germantown church and moved to Ephrata. Here he remained ten years, but became dissatisfied. After some varied experiences he returned to Germantown, where he was restored to fellowship and to the confidence of the Brethren.

Alexander Mack, Jr., and Christopher Sower, Jr., were called to the ministry June 7, 1748. Five years later, June 10, 1753, they were ordained to the eldership. For fifty years Mack served the Germantown church in an efficient and satisfactory manner. He was not a powerful speaker, but had great influence because of his quiet, spiritual life and tactful leadership. He was strong against worldliness, but slow to dismiss an erring one from membership until all means of effort and prayer had failed.

He had great influence through his pen ministry. Many of his letters to his brethren have been preserved. He wrote many treatises defending the doctrines of the church. He was the most voluminous writer of hymns

and poems in the early church. These were collected by Dr. S. B. Heckman and published in 1912.

Mack was married in 1749 to Elizabeth Nice. To them were born two sons and six daughters. They have many descendants in the church today. He, like Peter Becker, was a weaver by trade, but owned a farm near Germantown. He lived to be ninety-one years old, but maintained much vigor of body and intellect until the last. He never lost interest in the church and its members. He was much loved and respected by all who knew him.

Brumbaugh's History, pp. 211-273.
Some Who Led, pp. 23-26.
Religious Poetry of Alexander Mack, by Heckman.

Christopher Sower, Sr., 1693-1758. He was born at Laasphe, Wittgenstein of Westphalia, in Germany. He early became acquainted with the Brethren at Schwarzenau, and was more or less in sympathy with their views in Europe. He had received a good education at Halle and the University of Marburg. He was married to Marie Christina, by whom he had one son. He emigrated to Germantown in 1724. For a while he located on a farm in Lancaster County. Here, it is thought, he united with the church. Here his wife, influenced by Beissel, left her family and for many years lived at Ephrata.

Sower and his son returned to Germantown in 1731. Through the influence of the son, the wife returned to her family in 1745. In 1738 he began his great enterprise of printing. The last twenty years of his life were full of activity. The account of this work is given in the following chapter. A quotation from Dr. Brumbaugh will serve as the best characterization we can give of him:

"That the dreadful abuses and oppression they suffered in crossing the Atlantic had been lessened by the heroic protests to Governor Denny of one man, and that man was Christopher Sower; that the sick emigrants upon landing at Philadelphia were met by a warm friend who conveyed them in carriages to his own house, and without money and without price nursed them to health, had the Gospel of the Savior preached to them, and sent them rejoicing and healed to their wilderness homes, and that friend was Christopher Sower; that in short the one grandest German of them all, loved and followed most devotedly, was Christopher Sower, the Good Samaritan of Germantown."—*Brumbaugh's History,* pp. 338-387.

Christopher Sower, Jr., 1721-1784. The only son of Christopher Sower, Sr., was born in Laasphe, Wittgenstein. He came with his parents to Germantown in 1724, moved with them to Lancaster County in 1726, and after his mother's departure for Ephrata, in 1730, returned with his father to Germantown in 1731. Here he was given an excellent training under private teachers. He united with the Church of the Brethren in 1737. He showed much spiritual zeal and spent much time in prayer. He was chosen deacon in 1747. He was called to the ministry in 1748 and ordained to the eldership in 1753. He served the church ably and freely and under his direction the church prospered.

After his father's death, in 1758, he came into full possession of the printing establishment. He had already been in charge of the printing in English. The account of his wonderful work in this business is given in the following chapter. His publication and distribution, free of charge, of the first religious magazine in America, shows the Christian character of this man. He was

true to Jesus Christ and to his convictions of right. He gained much wealth, but lost it all through confiscation in the Revolutionary War because of his peace principles. He was very strong in opposition to slavery and intemperance.

During his prosperous days he was very active in the work of the colony. He took a great interest in education, and was one of the heaviest donors to the Germantown Academy, founded in 1759. He was a man of much culture and wrote much poetry.

He married Catherine Sharpnack in 1751. To them were born nine children. Two of the boys became noted printers. The Sower family has continued to this day in the printing business.

Robbed of all his property, but without complaint, this child of God left Germantown April 7, 1780, and went to Methacton, where he spent his last days. Here he was given some help by his friends, but he labored earnestly and repaid all loans. He died August 26, 1784. His funeral services were conducted by Elder Martin Urner and Samuel Hopkins. His personal friend and associate in the eldership, Alexander Mack, Jr., was too full of sorrow to speak, but paid tribute to his memory by composing a hymn which was sung at the funeral.—*Brumbaugh's History,* pp. 387-437.

Martin Urner, Sr., 1695-1755. He was born in Alsace, France, and came to America with his father in 1708. In 1718 he purchased 450 acres of land on the Schuylkill, where now stands the Coventry meetinghouse. He was very prosperous as a farmer. He went to Philadelphia to hear Christian Libe in 1723, but instead became acquainted with Peter Becker. Martin Urner was the first member of the Church of the Breth-

ren baptized in America, on Christmas Day, 1723. The next year, when Coventry was organized, he became the first minister, and in 1729 was ordained by Alexander Mack. Under his direction the congregation prospered greatly. He had a large influence on the colonial church. In 1737, at the suggestion of George Adam Martin, he began the practice of reading the eighteenth chapter of Matthew at the service of baptism. In 1742 he called the first Annual Meeting, which was, perhaps, held in his home.

"His actions on these two important occasions have been universally approved and followed in the Brotherhood ever since. He is thus intimately identified with the practice of the church, and, next to Mack, the most significant elder in our early history."—*Brumbaugh's History,* pp. 273-279.

Martin Urner, Jr., 1725-1799, was the worthy successor of his uncle, the first Martin Urner. He was a man of considerable wealth. He was ordained to the eldership in 1756 and for forty-three years directed the congregation with remarkable success. Under his direction this congregation erected a house of worship in 1772, the second one built in America. He was a preacher of great wisdom and power and a noted evangelist. Under his preaching many were brought into the church. He was a very intimate friend of Elder Christopher Sower. Elder Sower had performed the marriage ceremony for Martin Urner and Barbara Switzer, July 15, 1751. They baptized into the church each other's children. When Elder Sower died, in 1784, Elder Martin Urner preached his funeral. His wife died April 23, 1794, and on May 18, 1799, he was laid to rest in the Coventry Brethren graveyard.

" He was a worthy successor of a worthy elder, and to these two men, uncle and nephew, we are indebted for a remarkably able administration of the holy office they so nobly honored. Upon their long ministry there rests no shadow. Over their life work lies lovingly the light of God's welcome, " Well done."—*Brumbaugh's History,* pp. 279-288.

Two Conestoga Bishops, Michael Frantz and Michael Pfouts, have a most excellent record.

Michael Frantz, 1687-1747, was a native of Switzerland, who came to America in 1727 and settled in Lancaster County. He was baptized by Peter Becker, September 29, 1734. The same day the Conestoga church was reorganized after the Beissel Schism. He was soon called to the ministry and ordained to the eldership. For twelve years he labored for the congregation, which increased in this time from twenty to two hundred. He was not only a good preacher and a good elder, but composed many religious hymns, a collection of which was published in 1770 by Christopher Sower.

Michael Pfouts, 1709-1769, was born in the Palatinate, came to America the same year Michael Frantz did and, like him, settled in Lancaster County. He joined the church in 1739. In 1744 he was called to the ministry and ordained by Elder Frantz, just a short time before the latter's death. He was a very efficient elder and shepherd of the flock. Though there were many emigrations from Conestoga to pioneer settlements, and though Ephrata was right in its territory, yet in 1770, one year after his death, it was the largest of the colonial churches. —*Brumbaugh's History,* pp. 300-305.

John Jacob Price was an active minister at Creyfeld. He accompanied Elder John Naas on his missionary

tours up the Rhine Valley. He was with Elder Naas when the latter was seized by the king's army agents. Elder Price, being small of stature, was not wanted for the army. He came to America with Peter Becker in 1719. He lived for a while at Germantown, but later settled on a two-hundred-acre farm on Indian Creek. He was a powerful preacher. He had only one son, John, who was quite weakly. This son, by the advice of the father, married a beautiful Indian maiden. To them were born two sons, Daniel and John. The young father died at the age of twenty-two. The mother returned to her Indian people, and the two boys were raised by their grandfather. To them he gave all of his wealth and the best of training. From them have descended all of the Prices in the Brotherhood, among them some thirty or forty able ministers.—*Eastern Pennsylvania,* pp. 291-296.

Daniel Leatherman was born in Germany about 1710. He came to America about 1830 and settled in Pennsylvania, near Hanover. Here he united with the Brethren and was called to the ministry. He organized the Little Conewago church in 1738, and was its pastor and elder for twenty years. He exerted a wide influence in these Pennsylvania churches. In 1757 he moved to Maryland, being the first Brethren preacher in the State. He organized the Middletown Valley church and was its elder until his death, about 1790. He wielded a wide influence in this State, and was doubtless looked to as a kind of presiding bishop over all this southern territory. He went as far south as North Carolina in his rounds.

An example of how his influence has descended to the church of the present day is illustrated by the following from Holsinger's *History of the Brethren,* page 766: "In the year 1861 David Wolfe, son of Elder George

Wolfe, of Liberty, Ill., was called to the ministry, and was ordained to the ministry in 1864 by Elders Isham Gibson and John Fitz. This Isham Gibson was ordained on Stanes River, Rotherford County, Tenn., May 28, 1826, by Joseph Rolland. Elder Rolland was ordained April 1, 1800, in South Carolina, by Elder David Martin, who was ordained by Daniel Leatherman of Pennsylvania, and he was ordained by Alexander Mack of Europe."

Topics and Suggestive Readings

1. German Congregation and First Mission Work.
   Brumbaugh's History, chapter 7.
   Falkenstein's History, chapters 3-7.
   Holsinger's History, chapter 7.
   Eastern Pennsylvania (see index of book).
   Two Centuries, pp. 55-67.
2. Colonial Congregations.
   Brumbaugh's History, chapter 9.
   Falkenstein's History, chapter 10.
   Eastern Pennsylvania (see index of book).
   Two Centuries, pp. 55-67.
3. The Ephrata Society.
   Brumbaugh's History, chapter 11.
   Falkenstein's History, chapter 7.
   Eastern Pennsylvania, chapters 7-8.
4. Biographies.
   Brumbaugh's History, chapters 6, 8, 10.
   Falkenstein's History, chapters 8, 9.
   Some Who Led, pp. 9-26.
   Eastern Pennsylvania.

CHAPTER III

The Colonial Church

The Colonial Church, though small in numbers, was large in influence. Her members were not narrow or seclusive, but many-sided in their interest and activity. They lived and worked with men. When we study the colonial church in relation to the present, it is surprising to discover how many of the present-day activities had their beginnings then. It is the purpose of this chapter to give a general view of the work of the colonial church.

Social Life. "The social characteristics have ever been a marked feature in the life of this people. In their religious worship from house to house, their hospitality was ever large enough to invite the entire assembly. Indeed, hospitality is part of their religion, and they feed the multitudes as the Master did of old, and hospitality is the basis of their charity to the poor and needy. They have been a positive factor in laying the social foundations of domestic happiness. Mutual helpfulness and hospitality build a great social bulwark, a defense against poverty and wretchedness. Their simplicity in life is a fundamental principle in their faith, and was at once one of the most effectual means to self-support; and their simplicity and habits of economy have ever been a sure foundation for material advancement and a serviceable competency. True to their faith and doctrines, the Brethren must ever be kind friends and good neighbors, and suffer wrong, if need be, from their neighbors and

associates, that they may gain them or retain them as friends, rather than redress the wrong by process of law and so make them their enemies."—*Falkenstein's History,* page 105.

Caring for the Poor has been a fixed principle and practice of the Church of the Brethren from the first. The Brethren helped one another in distress. The founder of the church, Alexander Mack, spent most of his fortune in relieving his persecuted brethren. The church at Germantown very early made provisions for the poor. When the stone church was built, in 1770, the Pettikoffer house was left standing. A part of this was used for needy widows or old people who might dwell here without paying rent. This house was used as such and was known as the "Widows' Home" for almost a century.—*Brumbaugh's History,* pp. 171-174. *Falkenstein's History,* pp. 129-130.

Industrial Life. "The Brethren led an intensely active industrial life. In the rural districts they were first of all engaged in agricultural pursuits, and a majority of the members of the Brethren Church of today are still largely interested in the various departments of agricultural industries.

"In the township of Germantown, and other parts of Philadelphia County adjacent to the settlement of Philadelphia, the Brethren were early engaged in a variety of industries, for which Philadelphia became noted from time to time. It is interesting to look over the old deeds and study the long and varied list of occupations, indicating the industrial activity. Elder Peter Becker was a master weaver, and early contributed his share toward making Germantown what it has been for almost two centuries—a center for knitting and weaving industries.

With each succeeding generation, the mills have become larger, the looms and machinery more perfect, and the business more complex and extensive. Alexander Mack, Jr., followed in the same line of work, besides his very extensive work in the church; and for his day and time he had a large manufacturing establishment, with a variety of products ranging from knitted stockings to woven blankets. The Sowers became printers, bookbinders and book-publishers, and the family has continued in the publishing business for a century and a half. The Lieberts were printers and publishers for several generations, and published some of the earliest hymn books the Brethren had. Some of the Schreibers were bookbinders."—*Falkenstein's History,* pp. 106-108.

Not only at Germantown and in Pennsylvania did people enjoy the blessing of the industrial life of this people, but other colonies as well were benefited, and especially was this true of Christopher Sower. "Could you have entered any German home from New York to Georgia in 1754 and asked, 'Who is Christopher Saur?' you would have learned that in every German home the Bible, opened morning and evening, was printed in 1743 by Christopher Saur; that the sanctuary and hearth were wreathed in music from the *Davidische Psalterspiel,* printed by Christopher Saur; that the family almanac, rich in medicinal and historical data, and containing the daily weather guide of the family, was printed by Christopher Saur in 1739, and every year thereafter until his death in 1758, and then by his son until 1778; that the religious magazine, prized with pious ardor and read with profound appreciation, was printed by Christopher Saur; that the secular newspaper, containing all the current domestic and foreign news, linking the farm of the Ger-

man with the whole wide world, was printed from 1739 by Christopher Saur; that the ink and the paper used in sending letters to loved ones across the sea came from the shop of Christopher Saur, and was of his own manufacture; that the new six-plate stove, glowing in the long winter evenings with warmth and welcome, was invented and sold by Christopher Saur; that the medicines that brought health to the sick was compounded by Dr. Christopher Saur; that the old clock, telling the hours, the months and the phases of the moon, in yon corner of the room, was made by Christopher Saur; that almost every book upon the table was printed by Christopher Saur, upon his own press, with type and ink of his own manufacture, and bound in his own bindery."—*Brumbaugh's History,* pp. 374-375.

Printing Press Products. During colonial days the Church of the Brethren had no superiors in the products of the printing press. The work of the two Sowers has a national reputation.

In 1738 Christopher Sower, Sr., secured from Germany a printer's outfit. With this he began a most remarkable business. In 1738 he published an A B C spelling book. In the same year he began the publication of the High German American calendar. They had a wide circulation and were issued annually by the Sower press for nearly fifty years. In 1739 he published a German hymnal. In the same year he began the publication of the first German newspaper in America, *Der Hoch Deutsche Pennsylvanische Geschicht Schreibers.* Under various titles this paper was issued until the Revolutionary War.

"But the monumental task of Sower's life was the printing and publishing of the Holy Bible. As early as 1740 Sower felt impelled to print the Bible. In 1742 he

issued a prospectus, and in 1743 the royal quarto Bible, the first Bible in the European tongue published in America. It was 7½x10 inches and contained 1,248 pages."—*Brumbaugh's History,* p. 370.

The bigness of such a work and the many difficulties that had to be overcome to accomplish it, show the real ability of this wonderful man. He increased his business rapidly. From 1739 to 1758 more than two hundred different works were printed on his press. At his death, in 1758, his son became owner and manager of this important enterprise. "He not only maintained the honorable record of his father, but he enlarged the business to proportions beyond that of any similar enterprise in colonial America."

The most important products of these later years of the Sower press were the second and third editions of the German Bible, published in 1763 and 1776, respectively. In the meantime he had been publishing the *Geistlische Magazine,* the first religious magazine in America. This he distributed free of charge because, as he said, he had received larger returns from the second edition of the Bible than he had expected, so he desired to show his gratitude in a helpful way. In 1778 persecution stopped this remarkable printing business. Later, in 1784, it was revived by Peter Liebert, a minister in the Church of the Brethren, and continued for many years under his direction.

Literary Activities. "We have seen something of the work of the celebrated Sower press and of the stalwart and godly men who established and conducted it. By means of this press Germantown became not only the religious, but also the literary center of the Dunkers in America during the period we are treating. About this

center were gathered many men in the early days of the church. Under the stimulating influence of the Sowers a distinct literary atmosphere grew up in the little rustic village, and not a few of the Brethren assembled here gave expression in literary form to one or more of the problems or questions of the day that engaged their attention.

" Many of them were men of culture and scholarship. That any of them, however, were finished scholars or graduates from any of the leading universities of the time, as has been too positively insisted upon, may well be doubted. They were earnest, thoughtful, practical men, who had to face stern facts and harsh realities, and to them life was a very intense and serious matter. When they wrote they wrote because they had something to say; and the bulk of their writings is characterized by an earnest, sincere, rugged directness that gives it positive aim, and directs it to some definite mark."—*Flory's Literary Activities,* p. 161.

Something of what each man wrote is given under the biographical sketches. Alexander Mack, Sr., was the first writer. His two books, published in 1713, in defense of the church, showed that he possessed the ability to use the pen effectively in expressing his thoughts. Alexander Mack, Jr., was " the most distinctly literary man in the Dunker church before the Revolution." The two Sowers, through their " newspaper, almanac and other publications, became real dispensers of intelligence to the German population of the New World." Peter Becker, John Naas and Michael Frantz were song writers of merit. The mystical thoughts of the age found expression in the writings of John Hildebrand, Stephen Koch and Andrew Frey.

Education. " The year 1738 marks an important epoch in the Christian education, not only of the Church of the Brethren, but of all churches. It is the year in which the first Sunday-school was established in America, and gives the Church of the Brethren the credit of starting Sunday-school instruction. Not at Ephrata, as is sometimes supposed, but at Germantown was the first Sunday-school begun, more than forty years before Sunday-school work was begun by Robert Raikes in England.

" It was in the year 1738 at Germantown, Pa., that the Brethren had regular Sunday afternoon services for the unmarried or young people at the house of Christopher Saur. There is evidence that Ludwig Haecker was a leading spirit, if not the superintendent of this work at Germantown, but afterwards went with others to Ephrata. He must have been an educated man, for at Ephrata he was the principal of an academy and also superintendent of a Sunday-school for more than thirty years. The exodus from Germantown to Ephrata, of some prominent members, did not stop the Sunday-school work at Germantown, for in 1744 Brother Saur printed Sunday-school cards, on each of which is a scriptural quotation and stanza of poetry. Samples of these cards are still extant.

" In 1738 occurred another very important event, not only as related to the history of the Church of the Brethren, but as related to entire colonial America, from Maine to Georgia, wherever the German language was spoken. This event was the introduction of the German printing press into America by Christopher Saur. In early colonial days, when books were few, Saur's almanac and newspaper were powerful educators in the majority of German homes. Brother Saur, having received a uni-

versity education, was well qualified for the position he filled. His style of writing was elegant and vigorous. The subjects he discussed were numerous and important, such as religion, education, temperance, slavery, war, etc. His newspaper was a kind of encyclopædia in the home.

"In 1754 education received an important contribution in English by Christopher Saur, the younger, publishing a work on Christian Education. In 1763 Elder Saur, with the assistance of Alexander Mack, began to publish and freely distribute the *Geistlich Magazine,* (Spiritual Magazine), the first religious periodical published in America, and properly called a factor in religious education.

"In 1759 the first steps were taken to establish the Germantown Academy. In this our brethren took a keen interest and contributed liberally in a financial way. Their elder, Christopher Saur, was a prominent promoter of the project, and one of a committee to raise funds and erect the school-buildings, also buildings for the instructors. Instruction was given, both in English and in German, and the school soon had a large attendance. Brother Saur acted as trustee of this institution for about twenty years, ten of which he was president of the board of directors. This active interest taken by our brethren in favor of education must be placed to their credit as one of the early educational activities of our church."—S. Z. Sharp, in *Two Centuries,* pp. 311-312.

Annual Meeting. The governing body of the Church of the Brethren today is the Annual Meeting. It had its origin in the colonial church in 1742. It came about in this way:

On December 24, 1741, Count Zinzendorf, head of the Moravian Church in Europe, came to Pennsylvania. He was anxious to unite all of the denominations in Pennsylvania into one body. Inspired by his preaching, some men sent out an invitation for representatives of different religious sects to meet at Germantown, January 1, 1742. "The number of delegates is nowhere recorded, but more than fifty persons are named as taking an active part in these deliberations."

In this first synod the Brethren were represented by five men, two of whom were George Adam Martin and Andrew Fry. Count Zinzendorf presided. Care was taken to minimize differences and emphasize harmony and unity. A united organization was desired. At the third synod, February 21-23, three persons were chosen by lot as the "Trustees of the Church of God in the Spirit." One of these three was Andrew Fry, a minister of the Church of the Brethren. But at this same time irreconcilable differences arose. One of these was concerning the form of baptism. Then personal charges were made by some members against others. The result was that most of the denominations withdrew and had nothing more to do with the Zinzendorf synods. Among those who withdrew were the Brethren, who arranged for a conference of their own.

This first Annual Meeting was suggested by George Adam Martin, then a member of the Coventry church. He was alarmed at some of the things taught at the synods, and felt that there would be danger ahead for the church. He talked the matter over with Bishop Martin Urner, who sent out the call for this General Conference. It was likely held in the Coventry church, perhaps at the home of Martin Urner. We have no

minutes of this meeting, but baptism was likely an important question.

"What could be more significant than the action of George Adam Martin and Martin Urner on this occasion? Anxious to preserve the Tunker faith and practice, and feeling convinced that sprinkling is not baptism, they withdrew from all alliance and called a great conference of the Tunkers to enforce the doctrines of the church and to educate the membership upon the gospel ordinances. No doubt the great theme of the first Annual Meeting was baptism, and the first general council of the Brotherhood was set for a defense of the Gospel. The Tunkers believed in and practiced trine immersion for believers. No other mode of baptism could to them be valid. With the courage of their conviction and a desire to stand for gospel teaching they turned to their own people, assembled them, taught them, had a blessed meeting and decided, in the fear of the Lord, to assemble annually in a great school in which the leaders taught to all the members the ordinances as the church had always preached them, and as they found them in the only creed they knew—the words of Jesus and his followers.

"Notwithstanding the early date, 1742, of the beginning of Annual Meeting, the first Meeting of which we have a record was in 1778. For all of the years from 1742 to 1778 no minutes are known."—*Brumbaugh's History,* pp. 488-490.

How Others Saw Us. Morgan Edwards, from whose *History of the Baptists,* written in 1770, much information concerning the Brethren has been secured, has given his view of the colonial church and her workers as follows:

"They use great plainness of language and dress, like the Quakers; and like them will never swear nor fight. They will not go to law nor take interest for the money they lend. They commonly wear their beards and keep the first day Sabbath, except one congregation. They have the Lord's supper with its ancient attendants of love-feast, washing feet, kiss of charity, and right hand of fellowship. They anoint the sick with oil for the recovery, and use trine immersion, with laying on of hands and prayer, even while the person baptized is in the water; which may easily be done, as the party kneels down to be baptized and continues in that position till both prayer and imposition of hands be performed. . . . Every brother is allowed to stand up in the congregation to speak in a way of exhortation and expounding, and when by that means they find a man eminent for knowledge and aptness to teach, they choose him to be a minister and ordain him with imposition of hands, attended with fasting and prayer, and giving the right hand of fellowship. They also have deacons, and ancient widows for deaconesses; and exhorters who are licensed to use their gifts statedly.

"They pay not their ministers, unless it be in the way of presents; though they admit their right to pay; neither do the ministers assert their right; esteeming it to be more blessed to give than to receive. Their acquaintance with the Bible is admirable. In a word, they are meek and pious Christians and have justly acquired the character of the harmless Tunkers."—*Brumbaugh's History*, p. 526.

Review. In 1770 there were fourteen congregations in Pennsylvania, with a membership of six hundred and thirty. Counting the members in New Jersey and Mary-

land, the Brethren Church numbered more than seven hundred.

"The growth from 1724 to 1770 was good. The church prospered. Her elders were noble men. They wrought wisely and well. It was no small matter to travel long distances in a wilderness, preach in private houses, organize new congregations, and at the same time maintain a growing family in a new country. Add to this the fact that the Brethren were all Germans, that their message was only to Germans, that the population was dominantly English, and their success was wonderful. Surely the Lord was with them."—*Brumbaugh's History of the Brethren,* page 333.

References and Additional Readings

1. Origin of Annual Meeting.
   Brumbaugh's History, chapter 12.
2. The Sower Printing Press.
   Brumbaugh's History, chapter 10.
   Flory's Literary Activities, chapters 2, 3, 4.
3. Writers of the Colonial Church.
   Flory's Literary Activities, chapter 5.
   Religious Poetry of Alex. Mack, Jr.

CHAPTER IV

Expansion and Growth

At the close of the colonial era the Church of the Brethren numbered about one thousand members. They were largely confined to Pennsylvania, with a few scattered members in New Jersey, Maryland and Virginia. Today the church has a membership of one hundred thousand. They are located in nearly all the States from the Atlantic to the Pacific. The story of this growth and progress is an interesting one, but far too large for anything but a mere sketch to be given in this chapter.

Pennsylvania was not only the first State to become the home of the Brethren in America, but it has ever since been the home of more Brethren than any other State. Today one-fourth of all the Brethren membership lives in Pennsylvania.

Eastern Pennsylvania is the District of our mother churches. The colonial history of these churches has been given in another chapter. Those half-dozen churches have grown and have been divided into more than fifty congregations. The membership has increased from a few hundred to nearly eight thousand. The territory of Eastern Pennsylvania did include all of the State lying east of the Susquehanna; also New Jersey, New York and New England. However, the membership is largely confined to a few counties: Lancaster, Montgomery, Berks, Bucks, Dauphin, Lebanon and Philadelphia. In 1911 the District was divided. Eight churches in and near Philadelphia and all of the territory east of

the Delaware River were organized into a District known as Southeastern Pennsylvania, New Jersey and New York.

Eastern Pennsylvania has had a large influence on the history of the Church of the Brethren. From her colonial churches her children have gone forth to start new organizations, but have ever looked back to the parent congregations with respect. Many strong leaders in the church have succeeded the colonial leaders. Peter Keyser, during his long ministry of sixty-three years at Germantown and Philadelphia, was recognized as one of the ablest preachers of his day. John H. Umstad of Greentree was a man of unusual power, especially in pioneer evangelistic work. Here lived Abraham H. Cassel, who, during many years of faithful research, collected a very valuable library that has entitled him to be called the church antiquarian and historian. J. T. Myers will long be remembered as one of the pioneer editors of our church papers, and as a bishop of large activity among the churches. S. R. Zug, who is still with us, has been a recognized leader in forward movements, both in his District and in the Brotherhood. The District today has many strong leaders, and when these secure the united support of the large resources of the District in aggressive Christian work, great will be the results in the harvest field of the Lord.

The District has homes for old people and orphans at Neffsville. Elizabethtown College is doing good work in developing the talents of the young people. A very complete history of the District was published in 1915. It is of unusual interest to the student of the history of the Church of the Brethren, because much of the history of the District is also the history of the entire church.

Middle Pennsylvania originally included that part of the State between the Allegheny Mountains and the Susquehanna River. In 1892 the territory was divided into a Southern and a Middle District. Middle Pennsylvania of today includes that part of the State between the Allegheny Mountains on the west, the Blue Ridge Mountains and the Susquehanna River on the east. The membership is largely confined to Huntingdon, Mifflin, Blair and Bedford Counties.

There were perhaps six congregations organized before 1800. Dry Valley, now the Lewistown, church is said to have been organized as early as 1780. Preaching was done by ministers from Eastern Pennsylvania. John Swigart from Berks County was one of the earliest ministers. He was the great-grandfather of Elders J. C. and W. J. Swigart. Abram Miller of Dauphin County was one of the first ministers. From this section come many Brethren ministers, the Swigarts, Hanawalts, Rothrocks, Myerses, S. Z. Sharp, etc. This church was near the Aughwick congregation, where Christian Long was the first minister, elected in 1802. Lost Creek, in Juniata County, and Clover Creek, in Blair County, were organized about 1790.

Middle Pennsylvania has had an interesting history. At Kishacoquillas, in 1861, S. Z. Sharp opened the first Brethren school. At Huntingdon, in 1876, was founded Juniata College, the oldest of the present Brethren schools. At James Creek the Brumbaugh brothers began their long career in connection with our publications; at Huntingdon they lived for more than forty years. Here, too, was the home of Elder James Quinter for the last twelve years of his life. From Union County came Elder J. G. Royer; from Huntingdon County, Elder Samuel

Murray; from Juniata County, Elders Enoch Eby and Samuel Mohler; from Blair County, Elder John Metzger.

In 1881 there were fifteen prosperous churches. In 1916 there were twenty-six churches, with a membership of nearly five thousand. Altoona and Huntingdon are the largest congregations.

Southern Pennsylvania includes the territory between the Blue Ridge Mountains and the Susquehanna River. The membership is largely confined to four counties: York, Adams, Franklin and Cumberland. In this District there are some churches dating back to colonial days. In a previous chapter has been given the early history of the Conewago church, organized in 1738; Antietam, 1752; and Codorus, 1758. Upper Conewago, Lower Conewago, Codorus and Upper Codorus are still among the most prosperous churches in the District. The second largest church in the District is in the city of York. Here was held the Annual Meeting of 1912.

Antietam, in Franklin County, has become the largest congregation in the Brotherhood, with a membership of nine hundred. This church was an early outpost of mission work, and from this center went forth workers into Maryland, Virginia and Western Pennsylvania. Its first meetinghouse was built in 1798. Marsh Creek, in Adams County, was organized in 1811, when David Pfouts was called to the ministry. He had presiding care of this congregation from his ordination in 1821 until his death in 1849. He was not only a leader in his District, but one of the foremost men of the Brotherhood, serving frequently as moderator of Annual Meeting.

Southern Pennsylvania has about twenty congregations with a membership of over four thousand. It has an Old Folks' Home at Carlisle. The District is becom-

ing a partner in the ownership of Elizabethtown College.

A history of Middle and Southern Pennsylvania is being prepared by Elders James A. Sell, Hollidaysburg, Pa., and George Myers, Curryville, Pa.

Western Pennsylvania includes that part of the State west of the Allegheny Mountains, but the membership is largely confined to a few counties. Its history begins as early as 1760, when the Brethren began moving into Bedford County, and into what is now Somerset County. The first settlement was known as the "Glades," just west of the mountain. Stony Creek was organized in 1762 by George Adam Martin. At this time he was advocating Seventh Day Baptist views. The congregation later returned to the practice of the Brethren. In 1770 there were seventeen members.

The first settlements were likely broken up by Indian uprisings. From 1770 to 1825 there is only a scanty history of the work of the church. Michael Myers, Peter Cober and John Forney are named among the early ministers. Prior to 1849 nearly all of Somerset County was in one organization. The Annual Meeting of 1849 was held near Berlin. A special committee from the Conference divided the county into four organizations: Elk Lick, Berlin, Middle Creek and Quemahoning. By 1877 Elk Lick alone had grown to a membership of six hundred, and was in turn divided into three parts: Elk Lick, Summit and Meyersdale.

Further north the Conemaugh congregation was organized toward the close of the eighteenth century. Elder Peter Morgan moved here from Hagerstown, Md., in 1797. John Mineely, an Irishman, Levi Roberts, a Welshman, and Jacob Stutsman, a German, were ministers here about the opening of the nineteenth century.

What was the Conemaugh District included a part of Somerset County, all of Cambria and Indiana Counties—a territory now occupied by eight congregations with a membership of nearly three thousand.

There were other congregations organized at an early date. George's Creek, in Fayette County, is dated as early as 1793. Elder George Wolf, Sr., had lived near here from 1787 to 1800. John Aughey, Joseph Leatherman and Peter Longenecker were early ministers. Elder James Quinter lived here from 1842 to 1856. The Ten Mile congregation, in Washington County, is one of the oldest. Elder John Wise, who was called to the ministry here, thought the church was organized as early as 1760. Its meetinghouse, built in 1832, is still standing and is one of the oldest of Brethren meetinghouses.

Western Pennsylvania has had a most important history. It has always had a strong force of leaders. It has sent forth to other States a large number of workers. In 1916 it had the largest membership of any State District in the Brotherhood, with thirty-six churches and a membership of more than 6,300. The largest congregation is at Johnstown. A very excellent and complete history of the District was published by Elder J. E. Blough in 1916.

Maryland. Some of the brethren came to Maryland from the Coventry church, Pa., at an early date. Elder Martin Urner, Jr., came to the Pipe Creek neighborhood and bought land, though he never moved here. In 1758 he organized the Pipe Creek church, which then included all Eastern Maryland. Elder Daniel Leatherman had come from Little Conewago in 1757. He organized the Middletown Valley church in 1760. Jacob Danner from Codorus settled at Linganore before 1770.

Elder Leatherman had great influence over all of these churches. Associated with him was Elder Daniel Sayler, the father of Elder Jacob Sayler and grandfather of Elder D. P. Sayler.

There were three churches in Maryland during the seventeenth century—Pipe Creek, Middletown Valley and Beaver Dam. Farther west a number of churches were organized during the first half of the nineteenth century: Manor, 1800; Welsh Run, 1810; Cherry Grove, 1841; Bear Creek, 1846. The Maryland churches were divided into two Districts about 1867. Later three Districts were made. Western Maryland has but six churches, with 500 members. Middle Maryland has nine churches and nearly 1,700 members; Eastern Maryland, seventeen churches and nearly 2,200 members. The largest church is Hagerstown, though the original churches, Pipe Creek and Middletown Valley, are still among the most prosperous in the State.

Maryland has had a large influence in the Brotherhood because of her prosperous churches and able leaders. The Annual Meeting was held at the Pipe Creek church at least seven times. Beaver Dam was very familiarly known as the home of the Saylers. Middletown Valley has sent many ministers and members to help build up churches in other States. The Manor church was favorably known because of its faithful and efficient bishop, David Long. Among the many who have gone from Maryland to other States is the well-known D. L. Miller. This State has been represented for many years on the Mission Board by Elders A. B. Barnhart and C. D. Bonsack.

There is a home for old people at Mapleville. Blue Ridge College at New Windsor well represents the educational interests of the State.

Virginia. Virginia was the third State to be settled by the Brethren. Two noted ministers and their families had much to do with the early settlements. The first preacher in the State was Elder Jacob Miller, who moved from Franklin County, Pa., to Southern Virginia about 1765. Here he was very active as a preacher for thirty-five years and laid the foundation of many of the churches in that part of the State. He raised a family of nine sons and three daughters, most of whom became members of the church. Two sons, David and Aaron, became noted ministers in the church. About 1800 Elder Jacob Miller and most of his family emigrated to Ohio and Indiana.

In Northern Virginia, John Garber of York County, Pa., was the first Brethren minister. He came about 1775 and located in Rockingham County. He was followed by other members of his family. He had seven sons and three daughters. Six of his sons became preachers, one a deacon, and two daughters married preachers. He and his sons were active leaders in the church. He died in 1784. Four of his sons remained in the Shenandoah Valley, one went to Tennessee and two came to Ohio. This family of Garbers has exerted a very wide influence.

In Northern Virginia, Brethren came from Pennsylvania and Maryland. Some of these had lost all earthly possessions because of their peace principles. By 1787 there were thirty-seven families. The most of these settled in Rockingham County, between Harrisonburg and Staunton. Prominent among the early ministers

were Benjamin Bowman, Peter Bowman, Martin Garber and John Glick. These brethren in the Shenandoah Valley did not at once organize separate congregations, but worked together. There were a number of preaching points where later congregations were established, such as Linville Creek, Greenmount, Beaver Creek and Middle River. As the membership and the ministerial force increased and church direction became more necessary, a kind of division was made in 1788. A line running east and west through Harrisonburg made two divisions. "The members living north of this were designated Lower Rockinghams and Shenandoah Brethren. Those south were known as Upper Rockinghams and Augusta Brethren. This was the only division of territory for more than a quarter of a century and seemed to meet every requirement of church regulation." By 1794 the Brethren in Northern Virginia were numerous enough that the Annual Meeting was held in the Shenandoah Valley.

In Southern Virginia Elder Jacob Miller had an able assistant in Elder William Smith. Elder Miller lived in Franklin County and Elder Smith lived in Floyd County. The former preached mostly in German, the latter in English. Together they were powerful in their work for the Lord. In each county there grew up strong centers of Brethren. About 1780 a number of Pennsylvania Brethren families located at New Amsterdam, now Daleville, Botetourt County. David Rife, Henry Snider and Jacob Peters were the first ministers. This congregation is the mother church for a number of congregations. It has furnished to the Brotherhood such leaders as Peter Nininger, Peter Nead and Benjamin Moomaw. The names of Crumpacker, Bowman, Hylton, Naff, and Eller

have been very common of ministers in Southern Virginia. These faithful workers going out from these centers planted the gospel seed in far-away places among the mountains, into West Virginia, and south into North Carolina and Tennessee. In 1797 the Annual Meeting was held in Franklin County.

In the history of the Christian Church there are but few examples of greater sacrifice and courage than those of these pioneer Virginia preachers. Over the mountains and through the valleys for hundreds of miles they made their rounds to preach the Gospel. Some of them traveled thousands of miles in a single year. As a result of their labors the Brethren churches grew strong in faith and in numbers. The parent organizations were divided to form many new congregations. This missionary spirit became quite general. In the fifth decade of the nineteenth century there was an active movement on the part of those Virginia Brethren to get the Annual Meeting to take more active interest in spreading the Gospel. They were back of the missionary queries discussed by the Conference in 1852, 1858, 1859 and 1860. And though but little was done by the Conference, and though the Civil War placed a great hindrance in their way, the Virginia Brethren never lost their interest in this great movement. Today many sons and daughters of the Virginia churches are offering themselves to foreign mission work.

"The church in Virginia has always been loyal to the General Brotherhood. This is evidenced by maintaining her doctrines under the most adverse and trying conditions. The attitude on slavery gave a most difficult and perplexing problem for these churches to solve, and to uphold the principles of peace under the fearful scourge

of the war in the South was an ordeal that few could have withstood." The record of what the Virginia Brethren endured during the war is one of great heroism and Christian fidelity. It reached its climax in the martyrdom of one of the State's greatest leaders, Elder John Kline.

The State has been a leader in other lines of work. It has taken a healthy interest in education. Bridgewater and Daleville Colleges and Hebron Seminary stand as a visible record of what they have done. In Sunday-schools, charitable work and general welfare activities the State has done its part well. There are homes for the aged and orphans at Timberville. All this has been possible largely because of its many able leaders. Such men as Benjamin Bowman, Martin Garber, John Kline, Peter Nininger, B. F. Moomaw, Abraham Crumpacker, Daniel Hays, D. C. Flory, Geo. B. Holsinger, W. H. Naff, D. N. Eller, S. N. McCann, and the many strong leaders of today have given to Virginia an excellent record.

In 1866 Virginia was formally divided, though for several years previous there had been a natural division recognized and District Meetings had been held. At that time the south part of the State, including nine churches, was organized as the First District of Virginia. Northern Virginia with twelve churches was called the Second District of Virginia. These twenty-one churches of fifty years ago have developed into more than ninety congregations, with a membership of about 14,000. In 1910 the First and Second Districts were again divided. The southern part of the original First District is now known as Southern Virginia, having twenty-four congregations and a membership of 2,000. The First District has

twenty organizations and a membership of 2,500. East of the Blue Ridge Mountains is a membership of some 1,200 in twelve congregations, in what is now the East Virginia District. The original Second District is now divided into the Second and Northern Districts, corresponding somewhat to the division made in 1787. Each District has about eighteen congregations and a membership of nearly four thousand.

A history of the Virginia Brethren, by Elder D. H. Zigler, was published in 1908. The quotations and much of the data for this account are taken from this book.

Tennessee. The church in Tennessee was an extension of the church work in Virginia. Members began moving in about the close of the eighteenth century. Among these were the Shanks and the Simmons families of Greenbrier County, and the Bowman families from southern Virginia. Christ Simmons, Isaac Hammer, Michael Krous and Daniel Bowman were the earliest ministers. Elder Samuel Garber of Rockingham County, Va., preached in Washington County, Tenn., and organized the Knob Creek church about 1811. Elder Garber, though three hundred miles distant, made at least three trips to these Tennessee churches. In this church lived some of the Bowman families who had come from Franklin County, Va. The name Bowman has been very common among the Brethren in Tennessee. The second church organized was Cedar Grove in Hawkins County, 1824. This was the home of David, Samuel and Abraham Molsbee, who were active leaders in the State. The third congregation was organized at Limestone in 1847. Here a frame meetinghouse, 40x60, was erected in 1852. Here the Annual Meeting was held in 1860, when the great Civil War was just threatening.

The work in Tennessee was hindered both by the Civil War and by the secession of the John A. Bowman Brethren. With these trials past and differences adjusted, the work moved on. At present there are twenty-five organizations with a membership of over sixteen hundred. Knob Creek, the pioneer congregation, is still the largest. The District has a very large field, including all of Tennessee, Alabama and Mississippi.

At Fruitdale, Ala., the Brethren under the leadership of James M. Neff began a settlement and organized a church in 1896. They had hoped to start a school, but this failed. The church, however, continues to the present and has been the center of considerable missionary activity, that has resulted in the establishment of three other congregations.

North Carolina, like Tennessee, was an extension of the Virginia work. The first member here is said to have been Jacob Faw, who, having learned of the Brethren, came to Franklin County, heard the Brethren preach, and was baptized. From this on the Brethren began making occasional trips to North Carolina, preaching and baptizing. A church was organized and Jacob Faw was called to the ministry. The Gospel spread and the membership increased both by baptism and by migrations from the North. Some very able brethren have come from this section, such as Elder John Hendricks, who first organized the work in Missouri and Illinois. Emigration westward has weakened these churches. There are fewer than eight hundred in twenty-five congregations in the District, which includes South Carolina, Georgia and Florida.

The work in Florida began in 1884, when Elder J. H. Moore of Northern Illinois settled at Keuka. A church

was organized this same year. Elder Moore remained here seven years, and then returned to the editorial chair of the *Gospel Messenger,* to give twenty-four years of steady service to the Brotherhood. Since 1915 Elder Moore has made Sebring, Fla., his home. Here a church has been organized. In the winter season the membership of the Florida churches is greatly increased by tourists from the North.

West Virginia has been largely an extension of the churches in Maryland, Pennsylvania and Virginia. The oldest congregation in the State is Beaver Run, organized early in the nineteenth century. The first members here were largely of the Arnold family, some of whom came from Frederick County, Md., as early as 1785. Here lived Elder D. B. Arnold, widely known throughout the Brotherhood, not only for his own efficient service, but also through his sons, Prof. C. E. Arnold, former president of McPherson College, and R. E. Arnold, for many years business manager of the Brethren Publishing House.

The Sandy church, Preston County, near the Pennsylvania line, was settled in 1825. The next year Jacob M. Thomas was called to the ministry and gave forty-five years of efficient service to the church in this section. German Settlement, in Preston County, was organized in 1855. It is now the largest congregation in the State. This has been the church home of the Fikes and Abernathys, who have been prominent in the church and in the District. In 1845 Elder James Quinter did some effective preaching in Barbour County and baptized many applicants.

Along the Virginia border the Virginia churches extended their care to these frontier settlements. Such

pioneers as John Kline, Jacob Wine and Jacob Miller took much interest in these people across the mountains.

About twenty years ago the West Virginia churches were divided into First and Second Districts. The Second District is small. In 1916 in the First District there were seventeen churches and 1,722 members.

Kentucky at one time gave promise of having many Brethren churches. The first settlers probably came from North Carolina. Joseph Rogers of the Brethren Church is said to have been the first white man to preach the Gospel in Kentucky. Other Brethren came from Ohio, Virginia and Pennsylvania. "Prominent among them were George Wolfe, Sr., Adam Hostettler, Benjamin Hoffman and Francis Stump. The latter was a descendant of Elder Peter Becker of Germantown. Kentucky held out great inducements, so that there was a great influx of Brethren. These, together with the zealous settlers, established churches in various parts of the State, especially in Simpson, Muhlenberg, and Shelby Counties."—*Holsinger's History,* p. 763.

We do not have information concerning names of the organizations or the number of communicants in the State, but there was evidently a number of prosperous churches. Elder John Hendricks, who organized the first church, both in Missouri and Illinois, lived in Kentucky. Elders Joseph Roland and John Dick went from Kentucky to Sangamon County, Ill., and organized the church there. This was also the native State of Elder R. H. Miller. In the early part of the century some misunderstanding arose between these Kentucky brethren and the main body of the church. Some special committees failed to settle the trouble. Under the influence of one or two of their leaders, many members left the

church. From this misfortune the church never recovered. The State has but few members today. This history would be both unimportant and uninteresting were it not for the fact that Kentucky was an important intermediate State in the movement of the Brethren from the East to the West.

Ohio has been one of the leading Brethren States for a century. The oldest churches were organized near the Ohio River, in the counties east of Cincinnati. At least ten congregations were organized, of which seven remain. John Countryman is said to have been the first Brethren preacher here, coming to Adams County in 1793. David Stouder organized the Stone Lick church in 1795. Jacob Garver, Sr., was likely a minister here at that time. David Bowman was called to the ministry here about 1800. Later Robert Calvert was the leading minister in this section. Four of his sons were preachers. In the Highland church lived Elder Thomas Major and his wife, Sister Sarah Major. She was very widely known as the only sister minister in the church of that day. She faithfully served these pioneer churches in the ministry for more than forty years. Landon West was another faithful bishop of these churches. In this section, too, at New Vienna, Elder James Quinter conducted his school for three years.

The first minister in the Miami Valley was Elder Jacob Miller, who came from Franklin County, Va., in 1800. He did the first preaching in those counties where the Brethren are now the most numerous. Elder David Bowman, Sr., was another of those early pioneers. Both Jacob Miller and David Bowman have furnished many strong workers to the Brethren from their families. Emigrants came in fast from the East. Miami, the first

congregation, was organized in 1805. In 1812 this was divided into four parts: Miami, Bear Creek, Wolf Creek and Stillwater. Fifteen churches were organized before 1850 and perhaps as many meetinghouses built. Some of the leading workers of Southern Ohio became the founders of Indiana churches and took many members with them. But still the parent churches grew strong. Peter Nead, Jacob Garber, H. D. Davy, John Smith, J. C. Bright, Jesse Stutsman, W. K. Simmons, I. J. Rosenberger and many younger brethren have done much to make Southern Ohio what it is. The church suffered much by the Old Order divide in 1881, but it is today one of the strongest Districts in the Brotherhood, having forty-five congregations and a membership of more than six thousand. The District has become aggressive in Sunday-school and missionary activities. It has good homes for the orphans and aged at Greenville. A complete history of this District is being prepared by an able committee.

About the same time that Brethren began moving into Southern Ohio by the way of the Ohio River and the Cincinnati gateway, others from Pennsylvania began moving into Northeastern Ohio through the Pittsburgh route. Elder John Gans moved into Stark County in 1804. He was the first Brethren minister in all this section. Shortly after his coming the Nimishillen congregation was organized. It grew both by baptisms and immigration. In 1822 the first Annual Meeting west of the Allegheny Mountains was held in the bounds of this congregation. But by this time other organizations had been formed. The Mill Creek church, later called Mahoning, near the Pennsylvania State line, was organized about 1815. Shortly afterward it called to the ministry

George Hoke, who was soon to become a leader in the Brotherhood. For many years Henry Kurtz was bishop of this church, and here he published the *Gospel Visitor,* our first modern church paper. There were twelve organizations in Northeastern Ohio by 1850. The Annual Meeting had been held in the territory four times. With such leaders as George Hoke, George Shively, James Tracy, Henry Kurtz, Elias Dickey, I. D. Parker, D. N. Workman, George Irvin, Samuel Garver, etc., Northeastern Ohio exerted a large influence in the church. Ashland College was organized here, though later lost to the church. Many members were lost to the Progressive Brethren in 1882, and many more by emigration to Western States. The District is still in good working condition, with many faithful leaders. In 1916 there were twenty-seven churches, averaging more than one hundred members to the church. The first church to be settled, East Nimishillen, is yet the largest. In 1914, with Elder T. S. Moherman as editor, a good history of this District was published.

In Northwestern Ohio Brethren settlements began in the twenties. The three pioneer churches were Logan, 1827, Seneca, 1828, and Sugar Creek, 1833. Logan and Sugar Creek were organized by Elder Abraham Miller of Virginia. They are today two of the strongest churches in the District. There were nine churches in the District by 1850. These churches were separated from those of Northeastern Ohio in 1864. The first District Meeting was held May 18, 1865, in the Sugar Creek church. Today there are twenty-seven congregations with a membership of about 1,800. The District has a good home for the aged and orphans at Fostoria.

Indiana. The first congregation in the State was the Four Mile in Wayne and Union Counties. Elder Jacob Miller of the Miami Valley, Ohio, did the first preaching in the State. Four Mile was organized in 1809 by Elders Jacob Miller and John Hart. At that time Daniel Miller and John Moyer were called to the ministry. The first meetinghouse was erected on Four Mile Creek, two miles north of College Corner, about 1840. The second congregation was Nettle Creek, in Wayne and Henry Counties. It was organized in 1820 by Elders David and Aaron Miller, sons of Elder Jacob Miller, the pioneer preacher. The Nettle Creek meetinghouse, erected in 1845, was the second to be built in the State. At this house was held the Annual Meeting of 1864, when John Kline was moderator for the last time.

These two congregations became mother churches for a number of other churches in the State. From Four Mile some members moved to Montgomery County, where, under the preaching of Elder William Smith of Ohio, they organized the Racoon church, the third congregation in the State. From Nettle Creek the Miller brothers moved to South Bend in 1830 and began the work there. Pyrmont was settled in 1829 under the leadership of Elder John Metzger. Bachelor's Run, in Carroll County, was organized in 1829 by Elder Peter Eyman, who later left the church and organized the New Tunkers. In 1830 Elder Daniel Cripe, the elder of the Wolf Creek church in Ohio, emigrated to Elkhart County and began the work in that county, which today has more Brethren congregations than any other county in the State. From the original Elkhart church territory there have been organized sixteen congregations, with a membership of more than 2,500. Mexico, Manchester, Mis-

sissinewa, Salimony and Somerset were other parent organizations before 1850.

By 1860 there had developed two State Districts, a Northern and a Southern, with District Meetings of their own. October 25, 1866, at a State meeting at Andrews, the State was divided into three Districts, Northern, Middle and Southern. At that time there were fifty-five congregations. In 1916 there were one hundred and twenty-five congregations, with over twelve thousand membership. But the membership and the territory are not equally divided. The Southern District has two-thirds of the territory of the State, but only about one-fifth of the membership. The largest congregation in the State is North Manchester.

Indiana has furnished many able leaders in the church. The Nettle Creek church was the home of such leaders as Benjamin Bowman, David Hardman, Daniel Bowman, and of the well-known L. W. Teeter. Ladoga and North Manchester were the main fields of labor for Elder R. H. Miller. John Metzger spent twenty years of faithful service near Rossville. The Monticello church gave to the Brotherhood Elders Joseph Amick and J. G. Royer. Besides these, Southern Indiana owes much to such pioneers as George Hoover, Jacob Rife, George W. Studebaker and Hiel Hamilton. In the two Northern Districts congregations developed rapidly under the preaching of such men as Samuel Murray, John Whiteneck, James Tracy, Jacob Miller, Jr., David Miller, Jr., Jacob Berkey, D. B. Sturgis, John Knisley, Geo. W. Cripe, Jeremiah Gump, F. P. Loehr, W. R. Deeter, etc.

Indiana holds a central position, geographically, in the Brotherhood. Fourteen Annual Meetings have been held in the State since 1848. Winona Lake has become a

favorite place for these Conferences. The churches have taken a good interest in missions and Sunday-schools. Northern Indiana was the first State District, as such, to attempt to establish a college. North Manchester is the home of Manchester College. Middle Indiana owns an Old Folks and Orphans' Home at Mexico. Southern Indiana has a similar institution near Middletown.

For a complete history of the church in this State see *History of the Church of the Brethren in Indiana,* by Otho Winger.

Michigan. The Southern tier of Michigan counties belongs to Northern Indiana and has always been associated with that District. In 1864 John Wise made a trip through Central Michigan and found a few scattered members. In south central Michigan are to be found the most prosperous churches: Thornapple, organized in 1868; Woodland, 1874; Sunfield, 1877; and New Haven, 1878. Among the pioneer workers were Elders Isaac Miller, George Long, Daniel Chambers, Benjamin Fryfogle, Isaiah Rairigh, J. G. Winey, David Baker, Zachariah Albaugh. In more recent years a number of congregations have been organized in counties farther north. One of these at Beaverton is now the largest in the State. The District was organized in 1874. In 1916 the twenty-five congregations had a membership of 1,343. The District has a large mission field, but though small in numbers the Brethren are planning to push forward the Lord's work in needy Districts.

Illinois. The southern part of Illinois was occupied by the Brethren at an early date. In 1809 Elder George Wolfe, Sr., of Kentucky, while conducting meetings at Kaskaskia, Ill., died and was buried there. His two sons, George and Jacob, were then living in Union

County. In 1812 these two, with their wives and eight others, were baptized by Elder John Hendricks of Kentucky. A congregation was organized in the same year. George Wolfe was chosen minister, Jacob Wolfe and George Davis, deacons. In 1813 Elder Hendricks died and George Wolfe was ordained to the eldership. In 1831 most of the Union County members moved to Adams County.

Mill Creek, now Liberty, was the name of the new organization in Adams County. Shortly after its organization a house of worship was built, the oldest Brethren meetinghouse in the State. This congregation still exists, though not so large as formerly. The Sugar Creek church, in Sangamon County, south of Springfield, was organized in 1830. Three able ministers located here about this time—Elders John Dick and Joseph Roland of Kentucky and Elder Isham Gibson from Tennessee. D. B. Sturgis was called to the ministry in 1833. The Sugar Creek church has had an interesting history. At one time it was called Otter Creek. Here Daniel Vaniman was called to the ministry in 1865. The name Gibson has been common in the church. Elders D. B. Gibson and Cullen Gibson are still living at this date, June 1, 1919. The former is a son of Elder Isham Gibson. The latter is now nearing the century mark in age. The original Sugar Creek territory is today divided into a half-dozen congregations. Cerro Gordo, the home for many years of Elder John Metzger, and Panther Creek, the home of Elder James R. Gish, were among the congregations settled between 1850 and 1860.

Southern Illinois has a large territory, and only a small part of it is occupied by the Brethren. There have been able and earnest workers in the District. There has been

erected and successfully maintained at Girard an Old Folks and Orphans' Home. There are in the District thirty churches, with a membership of more than twenty-three hundred. The largest congregation is at Astoria.

"In the early forties the Brethren settled on the broad prairie of Northern Illinois. Arnold's Grove, near Mt. Carroll, was the place of beginning. Settlements of Brethren in Lee, Ogle and Stephenson Counties soon followed, and Rock River, West Branch, Yellow Creek and other congregations were organized. The churches in Northern Illinois grew in number and increased in membership so rapidly that in thirteen years (1856) after the first church was organized the Annual Meeting was held in Waddams Grove, Stephenson County."—J. G. Royer, in *Two Centuries.*

Northern Illinois, though not so old, nor so large as many other Districts, has been a leader in the Brotherhood. It was this District that responded to the call of Denmark and Sweden when the General Brotherhood hesitated. Here is the home of the two well-known institutions, Mt. Morris College and Bethany Bible School. Through these the workers of the District have had large influence in the Brotherhood. Here, too, at Lanark, Mt. Morris, and Elgin, have been the homes of the publishing interests of the church for more than a generation. And this District has been the home of many national leaders, such as Samuel Garber, Christian Long, Jos. Emmert, Enoch Eby, S. Z. Sharp, Daniel Fry, George D. Zollers, Edmund Forney, M. M. Eshelman, David Price, Joseph Amick, J. G. Royer, J. H. Moore, D. L. Miller, and many others.

The District has been alive to all lines of real progress. Sunday-schools, missions, and all philanthropic move-

ments have received due attention. There is at Mt. Morris an Old Folks and Orphans' Home. The District has thirty congregations, with a membership of twenty-five hundred. Chicago, Mt. Morris, Lanark and Franklin Grove are the largest churches.

Iowa. The first Brethren church in Iowa was organized at Libertyville, Jefferson County, in 1844, by Elder George Wolfe of Southern Illinois. This was the first organization west of the Mississippi, except the early one in Cape Girardeau County, Mo. At Libertyville the first Brethren meetinghouse west of the Mississippi was built in 1858. From 1851 for several years a new congregation was organized each year. English River, now the largest in the District, was organized in 1855 by Elders Samuel Garber and Christian Long. The same year David Brower was ordained. He was the leading elder in Iowa for many years and later did much to organize the churches in Oregon.

In Middle Iowa, Cedar County was organized in 1852. This is the home of Elder John Zuck, so well known to the Brotherhood. In 1856 three new organizations were effected: Indian Creek, Dry Creek, and Iowa River. Coon River, the largest church in the District, was organized in 1865. At Dry Creek, in 1858, the second meetinghouse in the State was built. Here was where the famous Quinter-McConnell debate occurred in 1867. Here, too, was held the first Annual Meeting west of the Mississippi, in 1870.

In Northern Iowa and Minnesota, South Waterloo was organized in 1856. This was soon followed by Root River, Lewiston and Winona. Grundy County, the second largest congregation in the State, was organized in 1867. The South Waterloo church is the largest in the

State and one of the largest and most successful in the Brotherhood. Its large and well equipped thirty-thousand-dollar church, its wide interests in all lines of church activity, its organization for country community interests, have attracted the attention of country church leaders throughout the United States. Elder A. P. Blough has been its elder for twenty-one years.

Iowa was divided into three State Districts at a State Conference held in the Fairview church September 16, 1869. In 1916 Southern Iowa reports show twelve congregations, with a membership of 758; Middle Iowa, seventeen congregations, 1,306 members; Northern Iowa and Minnesota, twenty-one congregations and 1,611 members.

Missouri. The Brethren came to Missouri at a very early date and established a church in Cape Girardeau County. Brethren Daniel Clingensmith from Pennsylvania, Peter Baker, John Miller and Joseph Niswonger of North Carolina settled in this county in 1795. They were, perhaps, the first Brethren to cross the Mississippi. Elder John Hendricks was the first Tunker minister in the State. He baptized George Wolfe of Illinois and was the means of starting the work in that State. Elder John Hendricks died in 1813. His son, James Hendricks, was ordained by Elder George Wolfe in 1818. In 1824 there were fifty members in the State. This church, however, failed, many of the members going to other churches, while some moved to Southern Illinois.

The Church of the Brethren was reëstablished in the fifties. In 1854 there was a church in Cedar County, presided over by Elder William Gish. In this church, in 1859, Elder J. H. Moore was baptized. During the sixties a number of churches were organized. One of the larg-

est in the State was Mineral Creek, organized in 1869. This was the home of Elder S. S. Mohler, so well known in the Brotherhood a generation ago. Mohler has been a common name of Brethren ministers in Missouri. John Hershey, C. Harader and Andrew Hutchison were among the early leaders in the State. Elder John Metzger of Illinois put forth a great deal of effort to establish a church in St. Louis. The work, however, did not prosper. More successful has been the work in the city of St. Joseph, where there is now the largest congregation in the State.

In 1882 there were two State Districts, with thirty-three churches and 1,250 members. Later three Districts were formed. In 1916 there were forty congregations, with a membership of nearly 2,000.

Kansas. Three churches were organized in Kansas before 1860: Cottonwood, Lyon County, 1856; Washington Creek, Douglas County, 1858; and Wolf River, 1859. These early settlements had some very trying experiences. In the early sixties drouth and failure of crops were common and brought great distress to the settlers. Many appeals were made through the *Gospel Visitor* for help. One correspondent tells how, when hope of relief was almost gone, a large herd of buffaloes came through the land. This permitted the farmers to get an abundant supply of meat, which lasted until other help arrived. These were the days of the Civil War. The Brethren, with other peaceful settlers, were largely at the mercy of guerrilla bands. Elder Abraham Rothrock was shot and left for dead. But the Lord revived him and gave him many years of service for the church. Elder John Bowers was one of the first ministers. He served on the Standing Committee in 1862, 1864 and 1865.

During the sixties the membership increased slowly, but during the seventies more than twenty new congregations were organized. Many members from Eastern States, including some able ministers, located in Kansas. A State District was formed about the beginning of this decade, though the Kansas churches continued in close touch with those of Missouri for some time; and for many years the Kansas District also included Nebraska. After the Annual Meeting at Bismarck Grove in 1883 there was a lively interest taken by the Brethren in the Kansas field. More new churches were formed in different parts of the State. By 1880 there were two State Districts, and by 1891 four State Districts had been formed. The territory of the Kansas Districts has been much decreased by the separate organization of Nebraska on the north and Oklahoma on the south. The western Districts of Kansas still include the few small churches in eastern Colorado.

Kansas has received the assistance of some able men from older Districts, such as George W. Studebaker, Enoch Eby, John Wise, Daniel Vaniman, Andrew Hutchison, Christian Hope, S. Z. Sharp, C. E. Arnold, Edward Frantz, J. J. Yoder and D. W. Kurtz. The State is in turn sending forth some very able workers, especially to the foreign mission field. The churches are taking a lively interest in building up a strong college at McPherson. There is a home for the aged at Darlow.

In 1916 the membership of the four Kansas Districts was as follows: Northeastern Kansas, twenty-two congregations, 1,600 members; Southeastern Kansas, thirteen congregations, 645 members; Northwestern Kansas and Northeastern Colorado, seventeen congregations, 1,000 members; Southwestern Kansas and Southeastern

Colorado, twenty-two congregations, 1,566 members. The largest church in Kansas is at McPherson, the home of McPherson College. The Quinter and Morrill churches are large and prosperous. The Brethren in Kansas are prospering financially, and there should be a very bright future for the church.

A history of the Brethren in Kansas is being prepared by Prof. E. L. Craik of McPherson College.

Nebraska. The early history of the Nebraska churches is closely associated with that of Kansas. Members began locating in this territory in the sixties. The Bell Creek church, Dodge County, was organized in 1866. During the seventies a number of new congregations were formed. In 1881 there were fourteen churches with 620 members. Some of the leaders in the early years of the Nebraska churches were H. Brubaker, J. J. Hoover, J. S. Snowberger, J. Y. Heckler, Conrad Fitz, David Bechtelheimer, Archie Vandyke.

In 1916 there were twenty-one congregations, with a membership of 1,143. South Beatrice, the largest, was organized in 1875. Elder Henry Brubaker was the first Brethren minister here. These were days when there was much discouragement in this State because of drouth. A number of churches were organized, only to be abandoned in a few years. But the settlers who persevered and stuck to it have been greatly rewarded. The Bethel church also was organized in 1875. This congregation, though not large in numbers, has become one of the most liberal in the Brotherhood in contributing to missions, education and charitable purposes. Three of her children have been sent to the mission field, while a number of able ministers in the church were called to the service

here. Seven of our foreign missionaries come from Nebraska.

In Sunday-school work the State has taken active interest. Its summer assembly, held annually in Chautauqua Park, Beatrice, Nebr., was the first organization of its kind in the Brotherhood. The State has an active, wide-awake leadership. Nearly all of the churches have pastors.

Oklahoma. The first elder to locate in Oklahoma was Elder Jacob Appleman, who preached at Clarkson in the fall of 1891. The next year a church was organized here, known as Paradise Prairie church, with Jacob Appleman the first elder. This territory was first connected with Southern Kansas, but was later joined to Texas. In 1897 the Oklahoma District was formed, with 311 members, ten churches, four elders, nineteen ministers, twenty-one deacons and four Sunday-schools. Since then the work has prospered. Mission work has been emphasized. For several years Elder J. H. Morris has been doing very effective work as District Evangelist. In 1916 the membership was over one thousand, located largely in the north central part of the State. The child rescue work of this District has attracted wide attention. The members who live in the Panhandle of Texas and in New Mexico are also included in the Oklahoma District.

Texas formerly was a part of Oklahoma, though now organized separately. Elder Jacob Berkey began the work here about 1880. The field has been too large and the membership too small and scattered to accomplish very much. The largest churches in this great southern field are at Nocona and Manvel, Tex., and Roanoke, La. The entire membership is less than four hundred. The

General Mission Board is now studying this field with a view of giving aid in doing more aggressive work.

In **Arkansas** there was a small church organized about 1880. Elder James R. Gish of Roanoke, Ill., took much interest in this field and died while working in its interest. Other Brethren at different times have worked to build up the mission points. A colored mission also was started, but was closed. The conditions under which our Brethren must work, and the lack of funds and proper workers have prevented progress. Arkansas is our smallest organized State District, with 230 members in ten organizations.

Western Colorado and Utah. In 1895 D. M. Click, a minister in the Church of the Brethren, located in Grand Valley, Colo., at Holland, near Grand Junction. The next year H. H. Winger, also a minister, located at Mount Garfield, near Palisade. Both ministers began to preach and start congregations. In 1897 the first church was organized at Holland, and in 1899 the first churchhouse built. In 1902 S. Z. Sharp located at Fruita, where a church was organized in 1904. This church grew rapidly and some members moved across the State line into Utah, hence that State also was taken in when a separate State District was formed in 1910. Other members located at Hotchkiss, Plateau Valley, Grand Junction and De Beque, which together constitute the District. This is one of the smallest State Districts, with a membership of less than three hundred.

North Dakota and Canada. There were no Brethren in this great northwest territory prior to 1894. In the spring of that year Elder A. B. Peters of Northern Indiana became interested in the prospects for Brethren finding homes here. About three hundred went out that

summer. The Cando church was organized August 4, 1894, with eighty-six members, by W. R. Deeter and Daniel Whitmer. Other churches were organized in the years following. The churches of the Central States furnished most of the emigrants for the Dakota churches. Some of these Brethren, after a few years here, moved on west and established churches. Among these were Elder Peters, who became the leader in founding the church at Wenatchee, Wash.

Canada, which has become the adopted home of many Brethren, is joined to the North Dakota District. In 1916 there were thirty churches in this great central part of the Northwest, and 1,500 members. Only one congregation, Cando, has a membership of over one hundred members. This field is large and in need of spiritual harvesters who can gather the harvest of souls, as well as the great wheat harvests.

Oregon. The first members to locate in Oregon came from Indiana in 1850. In 1853 eighteen more followed. These located in the Willamette Valley. In 1856 they organized the first congregation in the State, known as South Santaam. This was later called the Willamette Valley congregation. The first minister was Daniel Leedy. The first elder in the State was Elder David Brower from Iowa, who settled in the Willamette Valley in 1871. He did much work in caring for these pioneer Brethren settlements.

In the early seventies several members of the Barklow family with others settled in Southern Oregon, near Myrtle Point. A church was organized at Myrtle Point in December, 1873. In 1878 the first Brethren meeting-house in the State was built at Myrtle Point. This is now the largest congregation in the State.

The Oregon churches were first organized as a District with Washington and Idaho. It became a separate District in 1912. In 1916 there were twelve congregations, with 388 members.

Washington and Idaho formerly were included in the Oregon District.

The first church in Washington was organized at Centralia, January 3, 1897, with Allen Ives as elder. In 1898 Elder D. B. Eby of Northern Illinois settled at Sunnyside and soon organized a church. In 1903 Elder A. B. Peters, who had been very active in church work, both in Indiana and North Dakota, organized a church at Wenatchee. This is now the largest of the fourteen congregations in the State. The membership in 1916 was 776.

The first church organized in Idaho was at Nezperce, November 27, 1897, by Elder Stephen Johnson of Iowa. Nampa was organized the following year. The Payette congregation, organized in 1900, grew very rapidly. Payette and Nezperce are today the largest churches in the State. In 1916 there were over 750 members in twelve congregations.

Washington and Idaho were each organized into a separate State District in 1912. For early history see *Missionary Visitor* for February, 1906.

California. As early as 1858 there was a Brethren church established in Santa Clara County. The leader in this settlement was Elder George Wolfe, a nephew of the Elder George Wolfe of Illinois. This congregation later moved to the San Joaquin Valley. Some church troubles later arose and most of these members joined the Progressive Brethren.

The oldest of present-day churches in California is Covina, organized in 1885, with eighteen members. Elders A. F. Deeter and J. S. Flory were elders in charge. The first Sunday-school was organized in 1888, with George F. Chemberlen, superintendent. The first meetinghouse was built in 1887. November 1, 1890, the Lordsburg church was organized with twenty-seven members. Elder John Metzger, formerly of Indiana and Illinois, was chosen first bishop. The schoolhouse was their first place of worship. Then the assembly hall of the college served them until 1901, when a meetinghouse was built. This congregation has had the advantages of the college, and is today the largest Brethren organization in the State. Other congregations were organized in Southern California at Los Angeles, Glendora and other places before 1900.

The first District Meeting was held in 1889 at Covina. There were two churches represented. All of the California churches were in one District until 1907, when the following churches were organized into the Northern District: Oak Grove and Reedley in Fresno County; Sacramento Valley, Glenn County; Fruitvale, Butte County; Stanislaus, Stanislaus County, and Butte Valley in Siskiyou County. Since then eleven other churches have been established, of which the Empire church is the largest. Northern California and Nevada has a membership of over 1,000, while Southern California and Arizona has over 1500. The churches of the State show by their liberality their interest in missions. On account of the excellent climate many Brethren from the Eastern States have chosen California as their home.

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CHAPTER V

Disunion and Divisions

The progress and growth of the Church of the Brethren has been much hindered by internal troubles that have either retarded the progress of evangelistic work, or have resulted in the loss of members who organized new fraternities. In democratic communities, made up of people who have lived under various conditions of life, and where much freedom of speech and action is possible, such divisions are quite likely to occur. The following paragraphs describe seven such divisions occurring in the Church of the Brethren.

Seventh Day German Baptists. This is the name usually given to those who joined the Ephrata Society. Because of its intimate connection with the colonial Church of the Brethren, an account of its organization has been given elsewhere.

It began in 1728 with Conrad Beissel as the founder. He drew to his following many members from the early church. Some of the doctrines and practices of this semi-mystical and semi-monastic society resembled those of the Brethren. For this reason popular writers often confused this people with the Brethren. They practiced baptism and some of the ordinances as do the Brethren. But they kept the seventh day as the Sabbath. They insisted on celibacy, though they did not require it. In dress and customs they resembled in many ways the doings of monks and nuns.

Conrad Beissel was able to influence many men and women of ability. Some of the most prominent of the Brethren preachers joined him, including Stephen Koch, Henry Kalckglasser and George Adam Martin. Alexander Mack, Jr., spent ten years at Ephrata. The most noted of all his disciples was Peter Miller, a prominent Reformed minister. He was the devoted follower of Beissel while the latter lived, and became his successor at Ephrata.

The Ephrata Society grew strong. By 1745 there was a well-organized communal society, with many things about their work that were attractive. It is said that they had the best singing in America at that time. Peter Miller was one of the best linguists of his day. They were skillful in many arts, especially in printing. The Ephrata printing press was known throughout the colonies. At Ephrata there was much interest in Bible study and in education. Ludwig Haecker, who began the Sunday-school at Germantown, joined the society at Ephrata and was their superintendent of schools.

Ephrata is in Lancaster County, about forty-five miles a little north of west from Philadelphia. There were organizations of this society elsewhere. In York County, on Bermudian Creek, and in Bedford County societies were formed. But the most famous of all, except Ephrata, was at Snowhill, near Waynesboro, in Franklin County. The Snowhill Nunnery was known far and near and eventually rivaled the parent organization at Ephrata. The organization still exists, with about one hundred members and two preachers.

Beissel, the founder, died in 1768. In 1770 there were 135 members at Ephrata. Peter Miller succeeded Beissel as leader. Though a man of ability, the movement lost force under his direction. Miller died in 1796. Since then there has been a gradual decline in the society until today it exists merely in name.

Brumbaugh's History, chapter 11.
Holsinger's History, pp. 135-147.

Far-Western Brethren. When members from the colonial churches joined the westward march of emigration, many of them soon lost connection with the mother churches. Wherever they settled in any considerable number new organizations were formed. In general they continued the practices of the church as they had received them and had them handed down from the churches in the East. Of course, isolated as they were, and under entirely new conditions, they naturally acquired some new ways of doing things. On the other hand they had lost touch with the Annual Meeting, which had sanctioned some things, one of them being the double mode of feet-washing.

One center of these new churches was in Simpson, Muhlenburg and Shelby Counties, Kentucky. A generation after they were formed members from the East began to settle among them. These newcomers were disturbed by some differences in practice that they saw. This was reported to Annual Meeting and a committee was sent to them. Several councils were said to have been held from 1820-1826. The mode of feet-washing, slavery and dress were some of the questions involved. Very little for union was done and several hundred members were lost to the church.

From this time to the present there has been but little left of the Brethren Church in Kentucky.

In the meantime some of these Kentucky Brethren had moved farther west and had established churches in Illinois and Missouri. Here they were all the more removed from contact with the church in the East. But out of these pioneer churches have come some very able men, such as John Hendricks, Isham Gibson, D. B. Sturgis and George Wolfe.

During the fifties there were several attempts to bring about a closer union between these Far-Western Brethren and the main body of the church. This was accomplished in 1859 when the elders of different congregations in Illinois wrote letters to the Annual Meeting, assuring the Conference that it was their desire as far as possible to work in harmony with the Brotherhood. This caused great joy at the Conference, which expressed thanks to God for the successful efforts for reunion, and recognized the Far-Western Brethren in full fellowship. In this agreement it was agreed to bear with these Western Brethren in their practice of the single mode of feet-washing. Time has shown that these Brethren were leaders in getting the church back to the practice of the single mode of feet-washing and of sisters breaking the bread.

Brumbaugh's History, p. 535.
Holsinger's History, pp. 762-767.
Minutes of Annual Meeting, 1759.

The New Dunkers is a name given to a body that was organized by dissatisfied members of the Church of the Brethren in Carroll County, Ind., in 1848. They are sometimes known as Oimanites, sometimes as

Patton Dunkers, and sometimes as The Church of God. The beginning of this church was about as follows:

In 1828, Peter Eyman (often improperly spelled Oiman), a minister of the Church of the Brethren, came from Montgomery County, Ohio, and settled near where Camden now stands. He was the first minister of the Bachelor Run congregation. Peter Replogle was chosen to the ministry in 1829. Some years after this, trouble arose between these two brethren and finally resulted in a division of the congregation into the Bachelor Run and Deer Creek organizations, Peter Eyman remaining with the Bachelor Run, and Peter Replogle with Deer Creek. The dividing line was irregular, so run that members who had taken one side or the other could live with their preacher.

Peter Eyman was a man of considerable influence and ability. After a few years he began to express himself as dissatisfied with some views and practices of the church. He favored the single mode of feet-washing, desired the privilege of asking applicants for baptism questions before going into the water, and wanted the supper on the table during feet-washing. He was also opposed to the nonsecrecy and nonconformity practices of the church. With him became associated a young minister of talent, George Patton. Much agitation arose over their preaching. This was one of the chief causes for a special General Conference being held here in the fall of 1848. Several questions were considered, growing out of this movement. The minute that directly pertains to the trouble reads as follows:

"In regard to the difficulties of the Bachelor Run church with Brothers Oyman and Patton and others, the brethren in general council considered that there had been committed errors on both sides, in consequence of which many members of both sides made satisfactory acknowledgments before the meeting, and it was concluded that with such, all that is past should be forgiven and forgotten, and with as many as may come and make satisfaction, and that they should all be received into full fellowship and Brother David Fisher in his office as speaker. Furthermore, this meeting considers and counsels that Brothers Oyman and Patton, and such others that hold with them, should yet have time to reflect and should they come, also, in a reasonable space of time and make satisfactory acknowledgment, then the church should also forgive them. But if they should persist in their contrary course, going on holding meetings in opposition to the church, there would be no other way but to put them in full avoidance according to First Corinthians 5."

This minute, read closely, will give a very good view of the situation at this time. The council desired a reconciliation. But it would seem that the new organization had already been decided upon in 1848. The two brethren referred to did not come back, and were disfellowshiped at a council meeting held in the barn of Jacob Flora. Others joined the movement. Some came back, while others did not.

While this body has more generally been known as the Oimanites, yet most of these people look upon George Patton as their founder. It was he who acted

as foreman when a few met at the house of Peter Eyman and decided to organize a new church.

Their first question was a name for their new organization. After reading several scriptures they decided to use the term "Church of God." Under this name they began a separate body. Peter Eyman soon died and George Patton was their leading elder.

Their growth has been slow. For years they had no house of worship. In 1872 a house was built in Idaville, Elder Patton preaching the dedicatory sermon. Other houses were soon built. Congregations have been organized in the following counties: Cass, Carroll, White, Pulaski, Henry, Wayne and perhaps some others of which we have not learned. The exact number we do not know, but is perhaps 1,500.

They accept the fundamental doctrines of Christianity and practice immersion, feet-washing, communion and the holy kiss.

History of the Church of the Brethren in Indiana, pp. 457-459.

Bowman Brethren. This division occurred in Tennessee. Elder John A. Bowman was a man of more than ordinary ability, not only as a minister but as a man of business. Having been appointed administrator of an estate, he was forced to enter suit against a member to collect a debt. For this the local church expelled him in 1858. He, however, considered this action altogether unjust and continued his preaching and other usual activities of the ministry. Many were baptized by him.

In 1863 he was shot dead by a Confederate soldier. His followers desired to be in full fellowship with the church. In 1866 a committee from Annual Meeting visited Tennessee. This committee decided that Elder

John A. Bowman had been illegally disfellowshiped, and that the Bowman members should be restored to full fellowship. The committee also made a special visit to members of the Bowman fraternity, informing them of the decision. This effected the reunion and caused great joy to the church in Tennessee.

Holsinger's History, pp. 761-762.

Leedy Brethren. This was largely a local and a family organization. It existed chiefly in Knox County, Ohio. In the Owl Creek church the Leedys had been active leaders since the organization of the congregation. But in many points they were considered liberal. They advocated the single mode of feet-washing. Dissatisfaction arose. At a council meeting presided over by adjoining elders some members were disowned. An Annual Meeting committee upheld the work of the local church and expelled some other members.

The Leedys were the most prominent of those expelled. They organized a church of their own, but they did not progress very rapidly. Two congregations in Ohio, one in Indiana and one in Missouri were the extent of their growth. They finally united with the Progressive Brethren in the fall of 1882.

Holsinger's History, pp. 767-771.

Old Order Brethren. A history of the Church of the Brethren would be incomplete without an account of the division that occurred in 1881 and 1882. However painful it may be to relate, most of the attention of the church for years was directed upon some questions on which there was division of sentiment. The division extended in two directions. One party was dissatisfied with innovations that were rapidly coming

into the church. The other party was dissatisfied with the slow progress the church was making in changing her methods of work.

The party commonly called the Old Order Brethren were the first to leave the church. For years before they were agitating their grievances. The first petition presented by the brethren dissatisfied with innovations was at the Annual Meeting held in Roanoke County, Va., in 1869. The original petition was framed at a meeting held in the Stillwater Church, Ohio, November 13, 1868. It contained three grievances that the brethren desired to have corrected.

First, they objected to choosing the Standing Committee from different States, "like our representatives in Congress," and would not have the names of the committee appear on the Minutes. They wanted this committee to consist of "six or eight of the old, experienced and established brethren selected from the elders present at the place of Annual Meeting." These brethren were to receive queries and present them in order before the meeting, but no brother was to be selected as moderator, "rather submitting that office to the dictations of the Holy Spirit." Second, they objected to the Annual Meeting sending committees to settle difficulties in local churches. This work should be done by the home church, assisted by elders of adjoining congregations, while the work of Annual Meeting was to be confined to questions of ordinances and doctrines. Third, they desired more care exercised on the part of the editors and contributors of the *Gospel Visitor* and *Christian Family Companion,* that there be "nothing in their periodicals that disputes the practice of the precepts and ordinances of

the Gospel as handed down to us from Christ and the apostles, through and by the forefathers of the church."

At the close of the petition a hint was given that unless the grievances were corrected a division could not long be delayed. Some of the brethren thought the petition ought to contain references to other changes from the established order. So, at a meeting held in the Bear Creek church near Dayton, Ohio, March 29, 1869, a supplement was prepared to the former petition. The purpose of the meeting, as stated in the supplement, was to adopt "measures consistent with the Gospel, whereby the church may be cleansed, if possible, from the doctrines and principles of the popular religion of the day, and to prevent the further introduction of said doctrines and principles into our Fraternity"; also to name a few items "for the sake of those dear brethren who have not had the age and experience, and perhaps have never had the opportunity of becoming thoroughly acquainted with the fundamental principles of our church."

The items mentioned were as follows: First, protracted meetings. While advocating an active and industrious ministry, they objected to getting members in the church by "working upon the passions of the people, without giving them sufficient time to reflect and consider the cost." Nor did they think it right to sound through the church papers, in a half-boastful way, the success in number of additions that attended the preaching. Second, while they recognized the Christian duty of parents to teach moral and religious lessons to their children at home, they objected to Sabbath-schools, which "in themselves pre-

sent a very harmless and innocent appearance, but in reality their tendency is to pride and self-praise." Third, they found no Scripture authority for "prayer meetings, social meetings and Bible classes."

The supplement goes on to show that little by little these things had crept into the church, and "that most generally where the Brethren have these new orders among them, fashionable dressing and pride are a natural consequence." Other denominations had started plain, but had gone worldlyward. The Brethren Church was following in the same channel. She was "too grasping and contending wonderfully for an easy, pleasant and popular religion, in which there is less sacrifice and self-denial."

The Annual Meeting of 1869 treated the above petition and its supplement with due respect and gave an answer that dealt with every grievance presented. While the Conference would not do away with the things objected to, yet it did advise that the utmost care be taken that all objectionable features of the innovations referred to be eliminated. This answer was far from satisfying the plaintiffs, who characterized it as a compromise at best; but it did put off for a decade the threatened division.

During these years other questions were constantly coming up that tended still further to separate the Brethren. Sunday-schools, academies, protracted meetings, and the single mode of feet-washing were becoming more and more common. The progressive part of the church was taking more liberty every year. On the subject of feet-washing, especially, there were many bitter disputes. "It is remarkable," says H. R. Holsinger, "that an intelligent body of such

devoted people should suffer themselves to become alienated from each other in regard to the manner of observing an ordinance which was instituted for the special purpose of uniting them more closely, by inculcating the spirit of self-abnegation and humility."

When the Old Order Brethren could no longer endure the growth of what they considered contrary to the Gospel, they once more appealed to Annual Meeting. As before, the elders of Southern Ohio were in the lead. In November, 1879, most of the elders of the Miami Valley met in the Salem church and framed the famous Miami Valley Petition. Their list of grievances now included high schools, Sunday-schools, protracted meetings, and single mode of feet-washing. The closing appeal of these elders shows their earnestness in regard to the evils of the church as they saw them. The District Meeting of Southern Ohio did not fully indorse this petition, but sent it to the Annual Meeting of 1880. The Standing Committee felt the gravity of the situation and carefully framed the following answer, which the Conference passed:

Whereas, Our beloved Fraternity has been considerably disturbed by brethren holding extreme views, some being disposed to enforce more rigorously the order of the church in regard to nonconformity to the world, and the principle of nonconformity to the world in giving form to our costume, than has commonly been done by our ancient brethren; while some, on the other extreme, would abandon the principle of nonconformity so far as that principle has anything to do with giving form to our costume; and,

Whereas, The principle of nonconformity in giving form to our costume, as well as in everything else, has been a peculiar characteristic of our Fraternity, and is so stated in our written history, and has had its influence with our non-swearing and non-combatant and our general principles,

identifying our Fraternity with the primitive and apostolic church in preserving us from the extravagant expenditures which both the religious and secular world have fallen into, and obtaining for us as a body the character of simplicity, honesty, purity, and uprightness in the world; and,

Whereas, It is thought by many, and even so declared, that as a body we are opposed to all improvements and progress; and,

Whereas, Contention and strife in the church are great obstacles in the way of both its holiness and its usefulness; therefore,

Resolved, First, that we will labor in the spirit of the Gospel, and in brotherly love to maintain the principles of nonconformity in giving form to our costume, and in every way that the recognized peculiarities of our Fraternity require.

Resolved, Secondly, that while we declare ourselves conservative in maintaining unchanged what may justly be considered the principles and peculiarities of our Fraternity, we also believe in the propriety and necessity of so adapting our labor and our principles to the religious wants of the world as will render our labor and principles most efficient in promoting the reformation of the world, the edification of the church and the glory of God. Hence, while we are conservative, we are also progressive.

Resolved, Thirdly, that brethren teaching through the press or ministry, or in any other way, sentiments conflicting with the recognized principles and peculiarities of our Fraternity, shall be considered offenders and be dealt with as such. And to specify more particularly the subjects named in the petition we offer the following as an answer:

"1. Inasmuch as there exists a widespread fear among us that the Brethren's high schools are likely to operate against the simplicity of the Gospel of Christ, as also likely to cultivate the desire for an exclusive educated ministry; to guard, therefore, these schools from producing these effects, we think the principals of these schools should meet and adopt rules that will prevent such tendency, and said rules to be in harmony with the principles of Annual Meeting.

"2. Sabbath-schools, when held in the spirit of the Gospel, may be made a means of bringing up our children in the 'nurture and admonition of the Lord.' But should have no picnics and celebrations or any vain things of the popular Sabbath-schools of the day as connected with them.

"3. All meetings for worship should be held as our stated or regular meetings are held, and we be cautious not to use such means as are calculated to get people into the church without a gospel conversion—such as overpersuasion or excitement—but use the gospel means to get them to turn away from sin.

"4. In regard to a paid ministry, we believe that it is not right for brethren to go and labor for churches in the hope of receiving money for services, nor the offer of money as an inducement for brethren to preach; but to poor ministers who are faithful, both in the doctrine and practice of the church, we would encourage giving toward their necessity; as also defraying the expenses of traveling in attending to church interests.

"5. Inasmuch as our old fathers have always admitted the validity of the two modes of feet-washing, and as much as we desire a more perfect union in this matter, we cannot condemn either mode as being invalid. And inasmuch as former decisions have failed to settle this question to the satisfaction of all, we advise more forbearance and liberty to the conscience of our brethren in this matter, because both have been practiced among us, and the best way to stop the agitation of this question is to allow the same liberty of conscience for our brethren that we ask for ourselves. But this shall not be construed to annul the present decision and advice of Annual Meeting."

This reply was far from satisfactory to those who had sent the petition. The fact that the Conference attempted to throw safeguards around various institutions availed nothing; for in the eyes of the plaintiffs, the Annual Meeting, by this very act, acknowledged the legal existence of these things in the church. They now saw that the single mode of feet-washing

had come to stay. Two expressions of the report were especially offensive; First, "The best way to stop the agitation of this question is to allow the same liberty of conscience for our brethren that we ask for ourselves"; and second, "While we are conservative, we are also progressive." Liberty of conscience and progression were two expressions intolerable to them. They were also seriously opposed to taking and printing a full report of the Annual Meeting.

The Southern Ohio brethren resolved to make one more attempt to get their desires recognized by the Conference. They called a meeting, to convene in the Wolf Creek church December 8, 1880. To this meeting all the "faithful and steadfast brethren—both in the ministry and at the visit—who are in favor of the ancient and apostolic order of the church, as set forth in said petition, are most heartily invited."

The meeting was held at the time appointed. Many prominent brethren from different States were present. A series of resolutions were passed and sent to Annual Meeting. These resolutions demanded that single mode of feet-washing, Sunday-schools, protracted meetings, high schools, paid ministry and organized missionary work be at once put away. In short, nothing would satisfy them but for Annual Meeting to declare illegal every change of the last thirty years.

The result was such as might have been expected. The Annual Meeting of 1881 refused to yield to the demands and readopted the decision of 1880 regarding the Miami Valley Petition. It was now evident that the Old Order Brethren could expect nothing more from Annual Meeting, and the only means of secur-

ing their own way was to separate entirely from the church. After due announcement, a meeting was held in the Ludlow and Painter Creek church, near Arcanum, Ohio, August 24, 1881. A large congregation was present, and after much deliberation the meeting passed a paper, which reviewed their grievances, set forth their principles and outlined their future policy.

These resolutions were signed by fifteen elders. The movement spread rapidly but the division was not effected peacefully. Those who accepted the resolutions were very soon disfellowshiped from the churches of Southern Ohio. The Annual Meeting of 1882 recognized the legality of these expulsions. The *Reasons* complained bitterly the way old and faithful brethren and sisters were excommunicated. But it is difficult to see what other course was open. The Old Order Brethren were most intolerant themselves, and fully intended, wherever they could, to disown all who would not agree with them. In many places congregations were very evenly divided, and there much conflict arose, especially over the possession of church property. The fact is that on both sides many things were said and done that were better left unrecorded.

At a meeting held in the barn of Abraham Landis, in the bounds of the Salem church, Montgomery County, Ohio, the new organization took the name of Old German Baptist Brethren, and arrangements were made for a General Conference. Large numbers were joining them all over the country. In all, about three thousand were thus lost to the Conservatives. At their first Annual Meeting, held at Brookville, Ohio, in 1882, congregations were represented from nine different States. These meetings have been held year-

ly ever since on Pentecost. The questions brought and the manner of their decisions show that the church is still that of the nonprogressive, Old Order Brethren. After the division movement had spent its force, their numbers ceased to increase, and at present they are gradually decreasing.

References

The Brethren's Reasons.
Holsinger's History, pp. 415-469.
Annual Meeting Minutes of 1869, 1880, 1881 and 1882.
Annual Meeting Reports of 1880, 1881 and 1882.

The Progressive Brethren. The division in the Church of the Brethren furnishes us an interesting example of how far apart honest men may come to differ in their opinions. We have just seen how worldly and fast the Old Order Brethren considered the Annual Meeting to be. At the same time the Progressive Brethren thought this same Conference to be, beyond all reason, too slow in making changes.

The Progressive movement largely centers around one man, H. R. Holsinger, who was more responsible than any other one man for the division. In his history of the Tunkers and Brethren church, he has given a very complete, though naturally a somewhat one-sided account of the various steps that led to the division. In introducing his account Holsinger says: "With the appearance of the *Gospel Visitor,* 1851, was ushered in the progressive era of the Tunker church. It was so prophesied by its opposers, and we must do them the honor of stating that they were true prophets in each case." As stated elsewhere, Holsinger served for a time as an assistant on the *Gospel Visitor,* but believing in a more progressive and a weekly paper,

he began publishing the *Christian Family Companion* in 1864.

There were many things in the church, as Holsinger saw it, that were very irritating to him. He believed that the ministry of the church ought to be better educated. Especially was it wrong that so much power be concentrated in the hands of ignorant elders, many of whom, he declares, could scarcely read a chapter in the Bible intelligently. Then, too, order in dress and church ritual was everywhere insisted upon while many of the vital questions of the day were scarcely noticed.

In his new paper, Holsinger adopted the policy of a free rostrum for the discussion of all subjects pertaining to the work of the church. He believed that the church was in need of great reformation, and was not slow in giving his views in his editorials. It is no wonder that much opposition was stirred up, some of which was very inconsistent, especially in the light of the present practice of the church. Many of the things for which Holsinger contended have long since been sanctioned by Annual Meeting. Had he only been more considerate in his method of presenting his views, he might have more easily convinced the Brethren and thus avoided the division later.

At the Conference of 1867, in Carroll County, Md., he raised quite a commotion by insisting on what he considered the gospel method of setting apart deacons, instead of the established order of the church. Again, in 1869, he was much censured for trying to force a report on Annual Meeting. He was hasty and plain out with his thoughts, both in speech and writing; and so there was no end of his trouble with the brethren

who sincerely felt that his teachings were a great menace to the welfare of the church.

Holsinger himself became tired of being at variance continually with the brethren, but he felt that as long as he was editing a church paper he had to speak his convictions. So he sought an interview with Elder James Quinter, editor of the *Gospel Visitor,* and offered to sell to him. Elder Quinter accepted the proposition and combined the two papers. The free rostrum was now eliminated, for Elder Quinter, while believing in some reforms, was much more conservative in the method of advocating them.

In the fall of 1878 Holsinger, in connection with J. W. Beer, started the *Progressive Christian* at Berlin, Pa., "with the avowed purpose of advocating progressive measures and reforms." It was through this paper that Holsinger came into a determined conflict with Annual Meeting, which finally led to his expulsion and the organization of the Progressive Brethren Church.

As a result of several queries sent by several State Districts to the Annual Meeting of 1879, Holsinger and some contributors to his paper were required to make satisfaction for certain schismatic articles that had appeared in the *Progressive Christian.* The Conference also attempted to throw safeguards around all the various church papers by appointing a committee, whose duty it was to see that these periodicals admitted no articles that would disturb the peace of the church.

Elder J. W. Beer now felt that the paper should be run in a more conservative way, but Holsinger objected, and later sold out his interest to the senior editor.

Elder Beer soon found the business an unpaying one and stopped the paper. In May, 1880, it was revived by Howard Miller and H. R. Holsinger, the latter soon becoming sole proprietor and editor. The policy of the paper was henceforth radically progressive. Schismatic articles appeared in the editorial columns and the essay department. Great alarm was felt by the conservative brethren everywhere, and in 1881 there were no fewer than five petitions presented by State Districts to the Annual Meeting at Ashland, Ohio.

The report of this year shows that the session was a stormy one. After a long discussion a committee was appointed to wait on Elder Holsinger in his home church. This committee, consisting of John Wise, Enoch Eby, David Long, Joseph Kauffman and Christian Bucher, is known as the Berlin Committee.

This committee met at the Berlin church August 9 and 10, 1881. But neither did H. R. Holsinger nor the Berlin church agree to the method of the committee in trying the case. On the second day the committee reported to the church as follows:

> In view of the above considerations, especially in view of the fact that Brother H. R. Holsinger refused to have his case investigated by the committee in harmony with the Gospel as interpreted by Annual Meeting, and the consent of our General Brotherhood, and inasmuch as Brother H. R. Holsinger and the Berlin church assumed all responsibility in the case, therefore we decided: that Brother H. R. Holsinger cannot be held in fellowship in the Brotherhood, and all who depart with him shall be held responsible to the action of the next Annual Meeting.

It is doubtful if any other Annual Meeting of the Church of the Brethren was ever awaited with such fearful forebodings as the one of 1882. Elder Hol-

singer and those who sympathized with him did not consider the work of the committee legal, while many who did not sympathize with him felt that the committee had overstepped its bounds. On the other hand, the majority of the church felt that patience with Elder Holsinger had ceased to be a virtue, and that the decision of the committee was the best thing possible under the circumstances. In the meantime, Elder Holsinger continued his work as a minister and bishop; and as an editor he was never more active than during these months following his expulsion by the committee. Many articles appeared in the *Progressive Christian* from his friends, who vigorously lampooned the committee for their action. This only caused the situation to become more intense, and all looked forward to see whether the Annual Meeting would accept the report of the committee.

After the above report was read at Arnold's Grove, Elder John Wise made an explanation of their work and gave reasons both from the Minutes of Annual Meeting and the Gospel to uphold the course of the committee. D. C. Moomaw then presented what he termed the Olive Branch of Peace. According to this, Elder Holsinger was to make satisfaction for his past offenses, and to promise to conduct himself in the future in harmony with the doctrine and practices of the church. In order that this paper might be examined by Holsinger's friends before they endorsed it, Brother Moomaw desired that final decision be put off till the next day.

Following this, a heated discussion began and continued during most of the day. Holsinger's friends, and even many who had been his greatest opponents,

contended that he ought to have one more chance to set himself right. Others believed that the time for this was passed until the Conference had accepted the report of the committee; then if Elder Holsinger was sincere in his desire to work with the church, he could be reinstated at any time in the regular way. He, however, said that while he could acknowledge to Annual Meeting that he had made mistakes, he could never acknowledge that the work of that committee was legal. When the motion to accept the committee's report was put to the meeting it was declared adopted.

Immediately after the report of the Berlin Committee was accepted, a meeting was arranged for by Holsinger's friends to consider what steps should be taken. This meeting met at a schoolhouse one mile west of the Conference ground. Elder P. J. Brown was chairman. A resolution of sympathy was extended to H. R. Holsinger. A petition addressed to the Standing Committee was drawn up, to the effect that another effort be made to effect a reconciliation and prevent another division in the church. The Standing Committee refused to consider this petition, on the ground that it had not come in the proper way through a District Meeting.

A division, such as the Old Order Brethren had effected nine months before, was now decided upon. A series of resolutions was passed and a convention was called to be held at Ashland, Ohio, June 29, 1882. At this convention delegates from many States were present. A declaration of principles was adopted. In this their principles were set forth, the abuses and errors of the mother church were recited, their own efforts for reform were given, and finally a resolution was

made that they had not seceded, but were the true conservators of the Brethren Church that had been organized in Germany in 1708.

It was further agreed that a General Convention should be held only when necessary. A committee was appointed to make efforts to consolidate with various kindred denominations known as Congregational Brethren, Leedy Brethren, River Brethren, Conservative Brethren and Shoemaker Brethren. Another committee was appointed to reconstruct and organize churches. It is estimated that about six thousand five hundred members left the old mother church to go with the Progressive movement. The first General Convention was held at Dayton, Ohio, June 7, 1883. Here the name, "The Brethren Church," was adopted as their church name.

The Brethren Church now began its career as a separate institution. The publishing house at Ashland, Ohio, and the college at the same place were controlled by trustees, the majority of whom were in sympathy with progressive ideas, and so passed into the hands of the new organization. The second General Convention was held at Ashland, Ohio, September 21, 1887, and the third at Warsaw, Ind., August 23, 1892. Since then the Conference has met almost yearly.

Life of Elder R. H. Miller, chapter 6.
Holsinger's History, chapter 14.
Annual Meeting Minutes of 1881 and 1882.
Annual Meeting Reports of 1881 and 1882.

Reconstruction and Progress. These former differences and divisions cannot but be a source of great regret to those who love the Dunker Brethren. In many instances the membership was not so much divided

as some imagined. The differences were often those concerning methods rather than differences in principles. A little more brotherly love, a little more Christian forbearance, a little more tact on the part of the leadership would have avoided many of these unpleasant results. On both sides evidently mistakes were made. But why trace them further? Only as a matter which the historian can scarcely omit, and as a lesson and warning for the church of the future, are these pages given.

Since the division of the early eighties, the Church of the Brethren has been moving forward along lines of substantial progress. Out of the disconnected publishing interests has grown up a large publishing establishment owned and controlled by the church. From a small beginning of only two schools, struggling for existence, have grown ten schools that are becoming well equipped for service. From a very small beginning of foreign missions have grown the present mission fields and the large interest taken in them. Other lines of modern church activities are emphasized. It is by placing emphasis upon practical Christian work in harmony with the Master's teachings, that the church can hope to avoid further divisions.

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Church papers, 1879-1883.
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The Brethren's Reasons.
Holsinger's History.
Life of Elder R. H. Miller, chapter six.

CHAPTER VI

The Church and Missions

The history of the Church of the Brethren in Germany shows that there was a good missionary spirit existing there. Many of the leaders were active in preaching the Gospel and endured much persecution in doing so. The colonial church also was zealous in witnessing to the truth as she had received it. It is the purpose of this chapter to show how this spirit was manifested in the growth and development of the church.

A Century of Home Mission Work. The Brethren were among the first to join the western march of emigration and settlements. From the mother colonial churches representatives went forth to new settlements. Wherever a sufficient number were gathered, a new congregation was organized. These pioneer churches in turn became mother churches for those who went on "Out West." And so the Ark of the Lord went forward, now resting, now marching, until the Pacific said "Halt!" But there was left behind a line of churches from ocean to ocean.

Was the church a missionary church in those days? Most assuredly it was. A study of the lives of some of these pioneers like Jacob Miller, George Wolfe, John Metzger, James Quinter, Enoch Eby and others will show that they possessed the true missionary spirit. The story of their life and work reads like a romance, so full of activity, interest and wonderful results. No foreign

missionary ever manifested more zeal and sacrifice than some of these home workers. It is true they did not organize a foreign missionary society, but their hands were full of the work just before them.

Their efforts resulted not merely in a scattered membership, but in a large increase in membership. During this time the church membership increased nearly one hundred fold. The bases of most of our strong churches and State Districts were made sure during these times.

But along with this activity on the part of many leaders and of many of the laity, the historian must record a growing indifference and selfishness on the part of many, perhaps a large part of the membership. Had the main body of the church manifested the zeal of some of the leaders, the church membership today should have been much larger. But instead of this there was a suspicion and opposition to organized home and foreign mission work that hindered its progress for years.

First Efforts for United Action. In 1852, in answer to a query concerning mission work, the Conference " acknowledged the great commission of Christ to its full extent, and that it is the duty of the church, the ministers and every private member to do all that is in their power to fulfill that commission in accordance with Apostolic practice."—*Annual Meeting Minutes,* 1852, article 8.

This was a good decision, but nothing was done to carry it out. In 1856 a query from Virginia asked for something to be done, but Conference could only " recommend the subject to the serious consideration of all the churches." Conference itself took no forward action until 1859, when a committee was appointed to present a plan by which the declaration of 1852 might be carried out.

A committee of six was appointed, but the names of only four appear in the report of 1860. These were D. P. Sayler, John Kline, John Metzger, and James Quinter. They presented a good plan by which to begin the work. But the meeting this year, held in Washington County, Tenn., was small and the matter was deferred. The Civil War was on hand to prevent any further consideration at that time. Nothing was done until 1868 when the plan offered in 1860 was adopted. However, there was no action taken to organize the work, and though later petitions sought to get both home and foreign work started by Conference, nothing was done until 1880. (Read A. M. Minutes, 1868, Art. 21.)

The First Foreign Mission of the Church. The Foreign Mission work of the Church of the Brethren was started, not by the Annual Meeting, but by the District of Northern Illinois. The occasion for this is interesting. A young man from Denmark, Christian Hope, who, after much earnest search for a church that would meet his belief as to what a church ought to be, found the Brethren and was baptized in the Hickory Grove congregation, Northern Illinois, October 25, 1874. Brother Hope at once became interested in getting literature for his Denmark friends to read. Through the encouragement of M. M. Eshelman a fund was secured, some Danish tracts printed and sent on their mission of love.

These Brethren tracts reached Christian Hansen, a young man in Denmark. He was convinced of the truth and wrote to the Hickory Grove congregation, asking that the Gospel be preached in his country, and that he be received in membership. The Hickory Grove church at once appealed to Northern Illinois, and that District was quick to respond. At a special District Meeting at the

Cherry Grove church, near Lanark, in the fall of 1875, these petitions were considered. The Macedonian call was heard and responded to. Brother Christian Hope was called to the ministry on that day and given commission to proceed at once to Denmark. Two other brethren with their wives were chosen to follow as soon as arrangements could be made.

In January, 1876, Brother Hope and family reached Denmark and entered upon their mission. In May of that year their first converts were baptized. In the fall of 1877, Elders Enoch Eby and Daniel Fry, accompanied by their wives, arrived in Denmark. They found ten members in the church. Others were added during their stay. Brother Hope was soon ordained to the eldership and Brother Eskildsen chosen to the ministry. Before the American missionaries returned home a church was organized with thirteen members. The work continued to grow, and in 1880 there was a membership in Denmark of sixty-six.

At home this work was looked upon with joy by some, with suspicion by many. The first attempts to get the Conference to approve and to assist failed. In 1878 the work was approved, but left in the care of Northern Illinois. It should be remembered that the church at this time was still largely influenced by the Old Order Brethren, who were suspicious of all organized missionary effort.—*Thirty-Three Years of Missions,* chapter III.

General Organization Begun. In the meantime this missionary spirit had been growing stronger. A plan was presented to the Conference of 1878 for a general organization. This was not passed, but it brought the question strongly before the church. In 1879 the question was again brought to Conference, but was de-

ferred for a year. In 1880 a plan was adopted and a "Domestic and Foreign Mission Board" appointed. The members of this board were Enoch Eby, president, S. T. Bosserman, secretary, James Quinter, treasurer, Joseph Leedy and D. E. Brubaker. This board continued for four years. They made a good beginning, though the progress was much hindered by the confusion in the church, resulting in the Old Order Brethren and Progressive Brethren divisions. There was much discussion of the work in the several church papers and many discouragements for the committee. But their work under these conditions was preparatory for greater things to come. June 5, 1884, the Foreign and Domestic Missionary Board held its last meeting and turned over its work to a new committee just appointed.—*Thirty-Three Years of Missions,* chapter IV.

General Church Erection and Missionary Committee. In 1883 two papers came to the Conference, asking for a better plan of raising funds for church work. A committee was appointed to prepare a plan to present to the Conference of 1884. The plan adopted proved to be a most successful one, under which the Church of the Brethren, as a body, developed successfully her present missionary activities. The committee appointed in 1884, with its organization was as follows: Enoch Eby, foreman; Daniel Vaniman, assistant foreman; D. L. Miller, secretary-treasurer; C. P. Rowland and S. Riddlesberger.

This board began its work with great faith and enthusiasm. In 1885 the first missionary meeting was held at the Conference. The larger part of their work had to do with home missions. Brethren were making

settlements in the West and asked for help in establishing churches, especially to build meetinghouses. While assisting in this, the board was developing the work in Denmark and Sweden and earnestly looking forward to the time when they could enter fields farther away.—*Thirty-Three Years of Missions,* chapter V.

Book and Tract Committee. Certain brethren, as individuals, began the use of tracts early in the seventies. J. H. Moore and M. M. Eshelman, of the *Brethren at Work,* were strong advocates of their use. About 1876 a private organization, known as "The Gospel Tract Association," was formed with headquarters at Lanark, Ill. This association did much good, not only in distributing literature, but in bringing the work into favor in the Brotherhood. In 1885 the Annual Meeting was unanimous in adopting a plan for more aggressive work, and appointed its first committee: S. D. Royer, S. W. Hoover, Adam Minnich, B. F. Miller, Jacob Hepner and Samuel Bock. At the same time a tract examining committee was chosen: Enoch Eby, R. H. Miller, Landon West, B. F. Moomaw and S. S. Mohler.—*Annual Meeting Minutes,* 1885, Art. 7.

With the recognition and direction of Conference this work became a power, not only in mission work but also in teaching the membership. Some very excellent tracts were printed, setting forth the principles and practices of the church. Up to 1894 the committee had expended about $22,000 and had distributed nearly two million tracts and books. In 1894 the Book and Tract Committee was combined with the General Church Erection and Missionary Committee, the two

being given the title of General Missionary and Tract Committee.—*Thirty-Three Years of Missions,* chapter VI.

General Mission Board. From 1894 to 1908 the committee was known as the General Missionary and Tract Committee. When the name of the church was changed, in 1908, the name of its missionary committee was changed to that of General Mission Board. In the twenty-five years since 1894 the work of this committee has grown to large proportions. Only a few of the facts concerning the many activities of the board can here be given.

India Mission. In 1894 the Church of the Brethren sent her first missionaries to so-called heathen lands. The call of India's heathen millions had not only reached the board, but the church back of them, and had touched the hearts of workers who were ready to go. W. B. Stover and wife and Bertha Ryan, with the appointment of the Mission Board and the approval of Annual Meeting, sailed for India and landed at Bombay November 24, 1894.

After a careful study of the India field the new missionaries selected the Gujerati territory and located at Bulsar, March 8, 1895. In the same year they were visited and encouraged by Elder D. L. Miller and wife. After two years of labor the missionaries were rewarded by the baptism of eleven converts, April 25, 1897. In the fall of that year the terrible famine brought to the mission new opportunities of ministering to the perishing thousands of that land.

Reinforcements were sent out in 1897, when Elder S. N. McCann, Sister Elizabeth Gibbel and Brother and Sister D. L. Forney were appointed. Brother Mc-

Cann and Sister Gibbel were married after they reached the field. Other helpers came year after year, while some had to return. All of the 1897 party later returned home permanently on account of health. In twenty-five years more than sixty men and women have been sent to the India field.

MISSIONARIES TO INDIA

* Have died in service
† Returned from the field

Name	Home Address	Year Appointed
Alley, Howard L.,	Fishersville, Va.,	1917
Alley, Mrs. Howard, (Hattie Zelma Miller),	Fishersville, Va.,	1917
Arnold, S. Ira,	Leeton, Mo.,	1913
Arnold, Mrs. Ira, (Elizabeth Bartholow),	Yale, Iowa,	1913
† Berkebile, S. P.,	Delta, Ohio,	1904
† Berkebile, Mrs. S. P., (Nora Flory),	Jewell, Ohio,	1904
Blough, Jacob M.,	Huntingdon, Pa.,	1903
Blough, Mrs. J. M., (Anna Detwiler),	Johnstown, Pa.,	1903
* Brubaker, C. H.,	Virden, Ill.,	1906
† Brubaker, Mrs. C. H. (Ella Miller),	Nappanee, Ind.,	1906
Cottrell, Dr. A. R.,	North Manchester, Ind.,	1913
Cottrell, Mrs. A. R. (Laura Murphy),	Greenville, Ohio,	1913
Ebbert, Ella,	Quinter, Kans.,	1917
Ebey, Adam,	Wawaka, Ind.,	1900
Ebey, Mrs. Adam (Alice King),	North Manchester, Ind.,	1900
Eby, Anna,	Trotwood, Ohio,	1912
Eby, Enoch,	Summerfield, Kans.,	1904
Eby, Mrs. Enoch (Emma Horner),	Carlisle, Nebr.,	1904
Emmert, Jesse B.,	Waynesboro, Pa.,	1902
Emmert, Mrs. Jesse B. (Gertrude Rowland),	Reids, Md.,	1904

† Forney, Daniel L., ... Mt. Morris, Ill., ...1897
† Forney, Mrs. D. L.
(Anna Shull), ... Virden, Ill., ...1897
Garner, Holly P., ... Union Bridge, Md., ...1916
Garner, Mrs. Holly P.
(Kathryn Barkdoll), ... Batavia, Ill., ...1916
Grisso, Lillian, ... North Manchester, Ind., 1917
Heisey, H. B., ... Johnstown, Pa., ...1912
Heisey, Mrs. H. B.
(Grace Nedrow), ... Jones Mills, Pa., ...1912
Himmelsbaugh, Ida, ... Altoona, Pa., ...1908
Hoffert, A. T., ... Carleton, Nebr., ...1916
† Holsopple, Quincy A., ... Johnstown, Pa., ...1917
† Holsopple, Mrs. Quincy
(Kathren Royer), ... Elgin, Ill., ...1917
Kaylor, John I., ... Bellefontaine, Ohio, ...1911
* Kaylor, Mrs. J. I.
(Rosa Wagoner), ... Pyrmont, Ind., ...1911
Lichty, Daniel J., ... Waterloo, Iowa, ...1902
* Lichty, Mrs. D. J.
(Nora Arnold), ... Lintner, Ill., ...1903
Long, Isaac S., ... Harrisonburg, Va., ...1903
Long, Mrs. I. S.
(Effie Showalter), ... Harrisonburg, Va., ...1903
* McCann, S. N., ... Bridgewater, Va., ...1897
† McCann, Mrs. S. N.
(Elizabeth Gibbel), ... Lititz, Pa., ...1897
Miller, Eliza B., ... Waterloo, Iowa, ...1900
Miller, Sadie J., ... Waterloo, Iowa, ...1903
Mohler, Jennie, ... Leeton, Mo., ...1916
Mow, Anetta, ... Weiser, Idaho, ...1917
Nickey, Dr. Barbara, ... Kearney, Nebr., ...1914
Pittenger, John M., ... Pleasant Hill, Ohio, ...1904
Pittenger, Mrs. John M.
(Florence Baker), ... Grantsville, Md., ...1904
Powell, Josephine, ... Williamsport, Ind., ...1906
* Quinter, Mary N., ... Huntingdon, Pa., ...1903
Ross, Amos W., ... Sidney, Ind., ...1904

Ross, Mrs. A. W.
(Flora Nickey), ...Kearney, Nebr., ...1904
Royer, B. Mary, ...Lebanon, Pa., ...1913
† Shirk, Mrs. Harvey F.
(Bertha Ryan), ...Alvo, Nebr., ...1894
Shumaker, Ida C., ...Meyersdale, Pa., ...1910
Stover, Wilbur B., ...Mt. Morris, Ill., ...1894
Stover, Mrs. W. B.
(Mary Emmert), ...Mt. Carroll, Ill., ...1894
Swartz, Goldie, ...Ashland, Ohio, ...1916
Widdowson, S. Olive, ...Indiana, Pa., ...1912
† Yereman, Dr. O. H., ...Smyrna, ...1903
Zeigler, Kathryn, ...Lancaster, Pa., ...1908

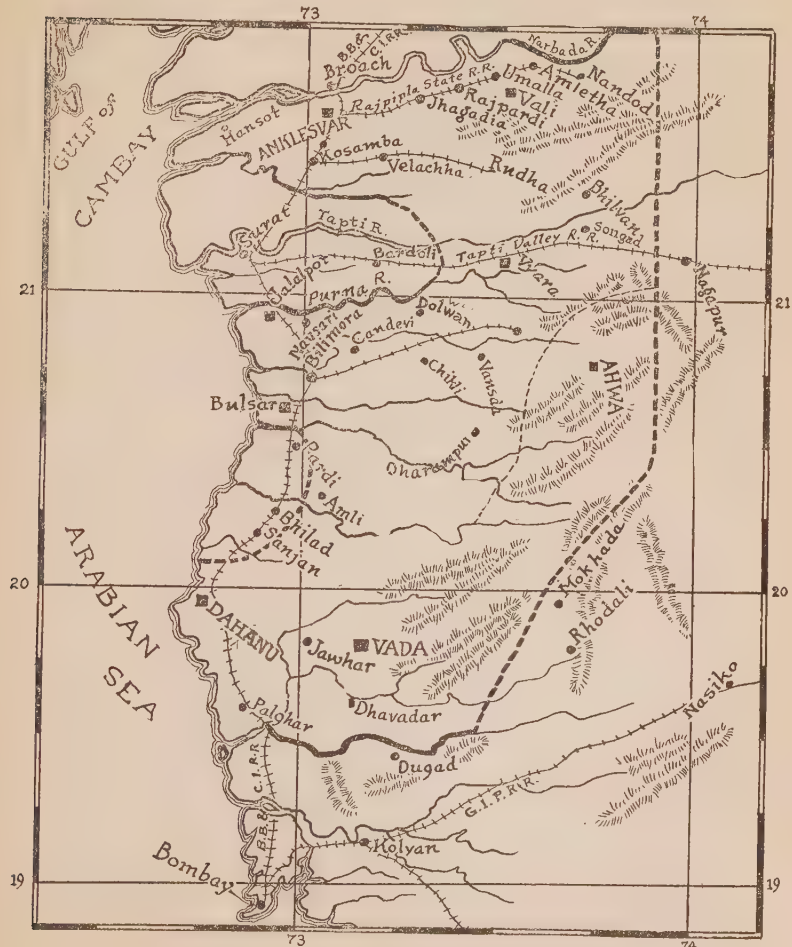
The following, taken from the *Brethren Yearbook* of 1918, gives the location of the field and a view of the work that has been done:

This field lies on the west coast of India, the southern boundary of which is about sixty miles north of Bombay. The field is about 145 miles in length, north and south, by fifty miles wide. Two small blocks of this are occupied by other missions, leaving to our mission about 5,900 square miles of territory, with an estimated population in 1914 of 1,200,000.

Ahwa.—Established 1907. Buildings here are a bungalow, and several school-buildings, also a boarding-school. Evangelistic, educational and medical work maintained. While some medical work is done at all stations, hospitals are located at Bulsar and Dahanu. Missionaries resident, 2. Eleven baptisms during the year. Membership, December 31, 1916, 52. Seven teachers, 6 Bible women, 6 out-stations, 350 villages to be evangelized.

Anklesvar.—Established 1899. Buildings here are 2 bungalows, with school-buildings; churchhouse contemplated. Educational, evangelistic and medical work maintained. Missionaries resident, 5. Twenty baptisms during year. Membership, December 31, 1916, 476. Twenty-two teachers, 13 Bible women, 15 out-stations, 150 villages to be evangelized. Here much famine work was done in our early days.

Bulsar.—Established 1895. Buildings here, 2 bungalows, church, hospital, Boys' and Girls' Boarding-schools, Bible School. Educational, evangelistic, industrial and medical work maintained. Missionaries resident, 10. Sixteen baptisms. Membership, 186. Nineteen teachers, 1 Bible woman, 5 out-stations, 365 villages to be evangelized.



Dahanu.—Established 1902. Buildings here, 2 bungalows and church; hospital being erected. Educational, evangelistic and medical work maintained. Missionaries resident, 8. Membership, 39. Twelve teachers, 12 Bible women, 13 out-stations, 504 villages to be evangelized.

Jalalpor.—Established 1898. Buildings here, bungalow, school-buildings. Educational, evangelistic and medical work maintained. Missionaries resident, 3. Baptized, 6. Membership, 36. Seventeen teachers, 3 Bible women, 8 out-stations, 331 villages to be evangelized.

Vada.—Established 1905. Buildings here, bungalow and necessary school-buildings. Educational, evangelistic and medical work maintained. Missionaries resident, 2. Baptisms, 3. Membership, 16. Ten teachers, 3 Bible women, 7 out-stations, 153 villages to be evangelized.

Vali.—Established 1900. Buildings here, bungalow, church, boarding-school, and necessary school-buildings. Educational, evangelistic, medical and industrial work maintained. Missionaries resident, 2. Two churches organized. Five baptisms, 119 membership, 18 teachers, 6 Bible women, 14 out-stations; 682 villages to be evangelized.

Vyara.—Established 1905. Buildings here, bungalow, Boys' and Girls' Boarding-school buildings. Educational, evangelistic and medical work maintained. Missionaries resident, 3. Baptisms, 96. Membership, 520. Twenty-three teachers, 9 Bible women, 19 out-stations, 474 villages to be evangelized."

China. For years there had been a growing conviction among the Brethren that there should be a mission opened in China. J. S. Andes, by a series of well-prepared articles, stirred up much interest in the movement. On recommendation of the General Mission Board, the Conference of 1906 approved for the China field, F. H. Crumpacker and wife and Emma Horning. They remained in the homeland two more years making greater preparation, and working up a larger interest in the cause of missions. The 1908

Conference approved of George W. Hilton and wife for China. In September, 1908, these five persons sailed for the new field.

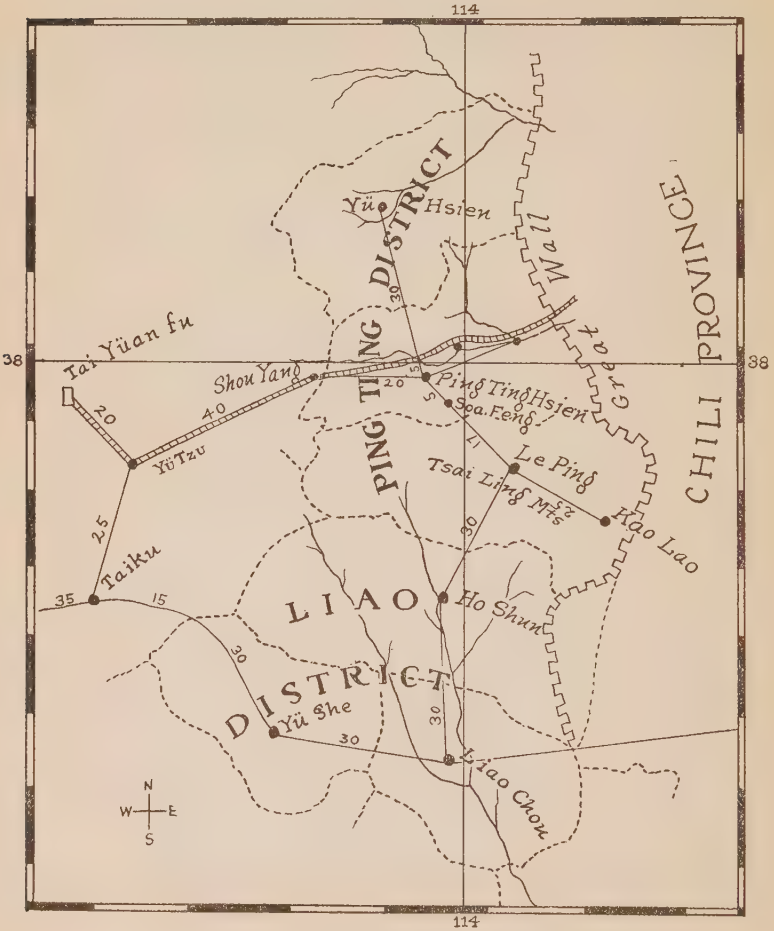
The Shansi Province was selected as their territory, and in 1909 the Brethren missionaries located at Ping Ting Chou. The next year Brother and Sister Hilton had to return on account of sickness. April 3, 1910, the first converts were baptized. The 1910 Conference sent Sister Minerva Metzger to the field. In 1911 the China force of workers was largely increased by the following: B. F. Heckman, wife and two children, Homer Bright, wife and two children, Anna Hutchison and Winnie Cripe; George Hilton, wife and son returned.

In the fall of 1912 a new mission station was opened in the southern part of the Shansi Province by the Hiltons, Brights and Sisters Cripe and Hutchison. The following January, Brother B. F. Heckman died of the smallpox scourge. His death, without medical attention, stirred up medical volunteers at home, and soon two doctors and their wives were on the field. The work has continued to grow and the outlook is very encouraging. This field is in the province of Shansi, North China, about the central part of the province to the east side. It is 135 miles long, north and south, and fifty miles wide. The population in 1914 was estimated at 1,000,000.

"**Ping Ting Hsien** opened in 1910. First baptisms, April 17, 1911. First love-feast, May 10, 1911. Buildings here are church, Boys' School, Girls' School, two residences, hospital in construction. Three out-stations. Evangelistic, medical, educational and industrial work maintained. Missionaries resident, 12. Church membership, December 31, 1916, 150, 53

being baptized during 1916. There are 123 pupils in Ping Ting Boarding-schools.

Liao Chou.—Opened 1912. First baptisms, September, 1912. Buildings here for Boys' School, with hospital in course of construction. Others contemplated, doctor's residence and



Girls' School. Two out-stations. Evangelistic, educational and medical work maintained. Missionaries resident, 10. Church membership, December 31, 1916, 69, of whom twenty were baptized during 1916. There are 80 in Liao Chou boarding-schools."

Shou Yang.—Opened 1919. Purchased from the English Baptists. The plant consists of a number of buildings purchased, and others rented. Six workers have been assigned to this new post.

MISSIONARIES TO CHINA

Blough, Anna V., ...Waterloo, Iowa, ...1913
Bowman, Samuel, ...Quinter, Kans., ...1918
Bowman, Mrs. Samuel
(Pearl C. Stauffer), ...Fredonia, Kans., ...1918
Bright, J. Homer, ...Dayton, Ohio, ...1911
Bright, Mrs. J. Homer
(Minnie Flory), ...Union, Ohio, ...1911
Brubaker, Dr. O. G., ...Burlington, Ind., ...1913
Brubaker, Mrs. O. G.
(Cora Cripe), ...Cerro Gordo, Ill., ...1913
Clapper, V. Grace, ...Point Borough, Pa., ...1917
Cripe, Winnie, ...North Liberty, Ind., ...1911
Crumpacker, F. H., ...McPherson, Kans., ...1906
Crumpacker, Mrs. F. H.
(Anna Newland), ...Conway Springs, Kans., ..1906
Flory, Byron, ...New Hope, Va., ...1917
Flory, Mrs. Byron
(Nora A. Phillips), ...Waynesboro, Va., ...1917
Flory, Edna, ...New Hope, Va., ...1917
Flory, Raymond C., ...McPherson, Kans., ...1914
Flory, Mrs. R. C.
(Lizzie Neher), ...La Verne, Calif., ...1914
* Heckman, B. F., ...Cerro Gordo, Ill., ...1911
† Heckman, Mrs. B. F.
(Minnie Mote), ...Union City, Ohio, ...1911
Heisey, J. W., ...Union, Ohio, ...1917
Heisey, Mrs. J. W.
(Sue Rinehart), ...Boston, Ind., ...1917

† Hilton, George W., ... Carrington, N. D., ...1908
† Hilton, Mrs. George W.
(Blanche Cover), ... Carrington, N. D., ...1908
Horning, Emma, ... McPherson, Kans., ...1908
Hutchison, Anna M., ... Easton, Md., ...1911
Metzger, Minerva, ... Rossville, Ind., ...1910
Oberholtzer, I. E., ... Elizabethtown, Pa., ...1916
Oberholtzer, Mrs. I. E.
(Elizabeth Weybright), .. Trotwood, Ohio, ...1916
Pollock, Myrtle, ... Conway, Kans., ...1917
Rider, Bessie, ... Elizabethtown, Pa., ...1915
Schaeffer, Mary, ... Lancaster, Pa., ...1917
Seese, Norman B., ... Nokesville, Va., ...1917
Seese, Mrs. N. B.
(Anna Bowman), ... Johnson City, Tenn., ...1917
Senger, Nettie, ... Panora, Iowa, ...1915
Shock, Laura, ... Huntington, Ind., ...1916
Vaniman, Ernest, ... La Verne, Calif., ...1913
Vaniman, Mrs. Ernest
(Susie Cordelia Neher), .. La Verne, Calif., ...1913
Wampler, E. M., ... Timberville, Va., ...1918
Wampler, Mrs. E. M.
(Vida Eunice Miller), ... Port Republic, Va., ...1918
Wampler, Fred, ... Timberville, Va., ...1913
Wampler, Mrs. Fred
(Rebecca C. Skeggs), ... Roanoke, Va., ...1913

Missionaries Appointed in 1919

The Becker Bicentennial Conference will long be remembered for many things. Among the blessings of the meeting was the large number of missionaries appointed for the foreign field—more than twice as many as ever before. To Denmark: Brother and Sister W. E. Glasmire. To China: Brother and Sister M. M. Myers, Brother and Sister L. A. Stump, Brother and Sister O. C. Sollenberger, Brother and Sister D. L. Horning, and Sisters Lulu Ullom and Valley V. Mil-

ler. To India: Brother and Sister D. L. Forney (returned), Brother and Sister C. G. Shull, Brother and Sister A. S. B. Miller, Brother and Sister Fred G. Hollenberg, Brother and Sister J. E. Wagoner, Brother and Sister A. G. Butterbaugh, Brethren B. F. Summer and Leo Blickenstaff, Sisters Elsie Price, Nettie Brown, Verna Blickenstaff, Anna H. Brumbaugh, Elizabeth Kintner, and Sarah G. Replogle.

Denmark and Sweden. The pioneer field of Denmark soon became very closely associated with another work started in Sweden in 1885. Christian Hope returned to America in 1886, leaving the Scandinavian missions in the care of native brethren. He made three trips after this to these missions, spending time and effort to encourage the work and organize it more efficiently. These mission points were also much helped by the visits of such members as D. L. Miller and wife, Galen B. Royer and wife and others.

From 1901 to 1905 Elder A. W. Vaniman and wife worked among the Swedish churches and also rendered assistance to the Denmark mission. They had to return home on account of poor health. In 1911 J. F. Graybill and wife were sent to Sweden, where they have labored hard and faithfully to build up the work. They were joined in 1913 by Ida Buckingham. In 1913 A. F. Wine and family were sent to Denmark, but failing health brought them home in 1917. The membership in both these countries in 1916 was only 227. In general the work has not prospered, nor has it become at all self-supporting. Some great difficulties retard the progress of the work.

The Smyrna Mission began in 1895, with G. J. Fercken and wife in charge. The work opened with

bright prospects. A church was organized in January, 1896. The same year an orphanage was started. The Smyrna mission was given a good support by the American churches. The orphanage prospered, a second congregation was organized and a mission opened at Philadelphia. In 1898 trouble came. The Turkish government seemed jealous of its success. Elder Fercken had to flee the country, having been falsely accused of misdemeanors. Elder D. L. Miller, who was then in the Orient, had charge of the mission for a time. After his departure it continued under native helpers for some years, but gradually declined and has been entirely abandoned.

Switzerland and France. In 1899 G. J. Fercken opened a mission at Lancy, near Geneva, Switzerland. A church was soon organized and a house of worship was built. The location proved a poor one and the mission was moved to Geneva. In the meantime work was opened at Oyonnax, in France. Adrian Pellet soon became an associate in the work. G. J. Fercken made a trip to the homeland, where he served on the Standing Committee in 1903. After his return he located at Montreal, France, about sixty miles from Geneva. Here he established an orphanage. Pellet was then working in Geneva. All seemed to be growing well, but reverses came. Elder Fercken became fascinated with the doctrines of Swedenborg and secretly left for an island in the Indian Ocean. Evil reports were circulated about Pellet. An investigation in 1910 failed to prove the charges made. In 1911 Elder Paul Mohler and family were sent to this field. He soon found out that Pellet was guilty of immorality. The success of the mission under all these ad-

verse circumstances seemed impossible. In August, 1912, the General Mission Board decided to discontinue the work in Switzerland and France.

Other Fields have received serious consideration by the General Mission Board. One brother was very much interested in opening a mission in Jerusalem and offered to give a large sum of money to endow it. The board had even appointed a man to start the work. Then, on further reflection, the project was abandoned. Some very good inducements have been made to open work in South America. Africa and other fields have been considered. But the great needs of the fields already opened, both in men and money, have kept the efforts of the church confined to them. The most recent foreign movement is the advice of the Conference of 1918, that the board give pastoral care to our Chinese brethren who are located in South China.

Work in the Homeland. The Church of the Brethren, through its General Mission Board, has done a great deal of good in the United States.

For many years the Chicago mission was kept prominently before the Brotherhood. It was begun in 1885 by Elder J. G. Royer. A congregation was organized in 1889. The same year W. R. Miller was called to the ministry and served the church for many years as its pastor. A churchhouse was purchased at 183 Hastings Street. The work has continued until the present. In 1905 the Hastings Street church was the first home of the Bethany Bible School. The General Mission Board has given the direction of the work to the Chicago church, though help is still given in carrying on the work of the Sunday-school Extension department.

In 1893 the board began giving help to the mission at Washington, D. C. With the help of such workers as S. H. Myers, Albert Hollinger and others the membership grew. A lot was purchased and a house of worship was erected in 1902. It has an excellent location, near the heart of the city. The congregation has grown strong and self-supporting.

The work at Brooklyn has perhaps appealed to the Brotherhood as much as any other home mission. It was begun in 1897 by T. T. Myers and Alice J. Boone. J. E. Ulery and J. K. Miller later, in turn, became pastors. Largely through the efforts of the latter and the help of the Brotherhood a churchhouse and parsonage were dedicated in 1908. The work among the Italians has been very promising of late. John Caruso joined the church in 1900 and has since been called to the ministry.

Since 1884 the board has given much help to local churches in building meetinghouses, especially where the membership was not strong. The board has granted a great deal to District Mission Boards to carry on the work in their local territory. Just now the board is giving study to the great unoccupied field of the South.

District Mission Boards have been appointed in all of the local State Districts. From three to five members compose these boards. The amount and character of their work depends largely upon the personnel of the boards and the support given to them by the District. Some of the boards on frontier Districts have almost a limitless field before them and with but little financial support. Formerly the General Board had but little connection with the District Boards.

Since 1913 there have been efforts to get the work of the District Boards and that of the General Board more closely united. These District Boards are getting together more to study their mutual problems. The work of home missions is receiving more and more attention. These District Boards have a great opportunity for reaching neglected fields in the homeland.

Endowment. One of the best guarantees today of the permanent success of the mission work of the church is the large endowment back of it. This fund began to accumulate shortly after the organization of the new boards in 1884. By 1888, $30,000 had been secured. In that year a favorable decision of Conference gave the membership more confidence in the work. During the nineties the fund grew rapidly. Elders Daniel Vaniman and I. D. Parker were very successful in their appeals to the membership for funds. By 1900 the funds had reached nearly $500,000. In 1918 the total funds in the hands of the General Mission Board had passed the million-dollar mark. This includes the part invested in the Brethren's Publishing House. The House, however, as a business, has made large earnings for the mission cause. The annuity form of the endowment enables members to transfer their property to the church, receive a full income during life, and then be sure that the church shall receive the benefit after their death. The annuity plan began in 1898. The amount that year paid to donors was $1,501.76. This form of endowment has grown steadily for twenty years. In 1918 the amount paid to annuitants was $35,597.45.

The Growth of Mission Offerings can be seen both from the Annual Meeting offerings and from the general missionary receipts for the past thirty years:

Missionary Offerings at A. M.

1890	Pertle Springs, Mo.,	$ 224.30
1891	Hagerstown, Md.,	295.11
1892	Cedar Rapids, Iowa,	366.82
1893	Muncie, Indiana,	244.33
1894	Meyersdale, Pa.,	260.88
1895	Decatur, Ill.,	366.12
1896	Ottawa, Kans.,	302.00
1897	Frederick, Md.,	500.74
1898	Burlington Park, Ill.,	1,400.01
1899	Roanoke, Va.,	1,609.90
1900	No. Manchester, Ind.,	1,868.00
1901	Lincoln, Nebr.,	1,881.22
1902	Harrisburg, Pa.,	1,732.66
1903	Bellefontaine, Ohio,	5,632.04
1904	Carthage, Mo.,	5,677.19
1905	Bristol, Tenn.,	7,750.61
1906	Springfield, Ill.,	10,142.32
1907	Los Angeles, Calif,	8,266.21
1908	Des Moines, Iowa,	23,594.76
1909	Harrisonburg, Va.,	12,716.36
1910	Winona Lake, Ind.,	16,482.95
1911	St. Joseph, Mo.,	13,563.01
1912	York, Pa.,	16,099.95
1913	Winona Lake, Ind.,	20,796.88
1914	Seattle, Wash.,	21,471.53
1915	Hershey, Pa.,	23,603.68
1916	Winona Lake, Ind.,	25,520.53
1917	Wichita, Kansas,	40,306.26
1918	Hershey, Pa.,	66,953.62
1919	Winona Lake, Ind.,	150,000.00 +

General Missionary Receipts

1887,	$	3,877.29	1898,	$	31,423.06
1888,		4,184.41	1899,		32,123.09
1889,		5,587.28	1900,		50,978.07
1890,		7,936.32	1901,		39,112.74
1891,		7,628.09	1902,		41,215.52
1892,		11,513.14	1903,		42,095.89
1893,		8,989.17	1904,		52,237.64
1894,		9,878.39	1905,		58,004.59
1895,		10,691.78	1906,		69,142.17
1896,		17,258.91	1907,		66,960.89
1897,		20,259.29	1908,		67,642.63

1909,	$ 87,049.79	1913,	$ 99,734.09
1910,	69,922.67	1914,	114,720.82
1911,	77,734.87	1915,	131,267.99
1912,	92,250.46	1916,	144,808.90

—From Church of the Brethren Yearbook of 1918, p. 17.

The church has begun in earnest to carry out this program. The offering at the Becker Bicentennial Conference at Winona Lake was more than $150,000, six times as much as at the Conference three years before. Not only in money, but even more so in consecrated lives, did the cause of missions receive new life. Thirty-two men and women were sent to foreign lands. The general feeling everywhere is that the church will more than meet the goals set for it.

The Forward Movement Campaign plan for the five years, beginning with January 1, 1919, includes the following goals, which the General Mission Board hopes and believes will be reached:

That annually the following shall be accomplished:

1. $250,000 given to missions under the General Mission Board.
2. Fifteen new missionaries sent to the foreign fields.
3. $200,000 raised for District Missions.
4. One new missionary station under each District Mission Board.
5. Every congregation organized for greatest missionary efficiency.

Ministerial and Missionary Relief Fund. Since 1904 there has been a yearly income to a fund that gives support to those who have served the church faithfully as ministers and missionaries. Two paragraphs from the plan approved by Conference will give the purpose of the fund and how it is raised:

"This fund shall be used for the support of aged and infirm missionaries and ministers in good standing in the Church of the Brethren, who may be left without other means of support. It shall be under the management of the General Mission Board.

"The fund shall be composed of twenty per cent of the Gish fund, twenty per cent of the earnings of the Brethren Publishing House, annually set apart for mission work, cash donations, income from endowments, either by direct bequest, gift or on the annuity plan, and by money received from those who enjoy a full support from the fund." Through this fund the General Mission Board is able to give help to those who have faithfully served the church, but who, through sickness or old age or lack of means are no longer able to support themselves.

Missionary Education. A few of the early church papers gave encouragement to articles written in support of the mission cause. The pages of the *Gospel Messenger* were open to all such material. In 1893 the *Brethren's Missionary Visitor* appeared. In 1897 the paper was discontinued and a page in the *Gospel Messenger* was used for missionary news and articles. The *Missionary Visitor* was revived again in 1902 and has continued to this day. Galen B. Royer and J. H. B. Williams have been the editors. It has been a strong factor in creating sentiment for missions. And now, that the missionary activities have become foremost in the church, the monthly visitor has come to be welcomed in almost every Brethren home.

Largely through the efforts of our pioneer missionary, Wilbur B. Stover, the Missionary Reading Circle was formed. He was the president of the Circle

throughout its existence. A little paper, the *Helping Hand,* published by James M. Neff of Covington, Ohio, added interest to the movement. In 1899 a committee of three, Elizabeth D. Rosenberger, Otho Winger and John R. Snyder, was appointed by the General Board to direct the work. A course of reading was outlined and books were furnished at cost. A small membership fee was charged. About two thousand people joined the study. The organized Circle ceased in 1906.

This mission study movement has been revived under immediate supervision of the secretary of the board. In 1914 a one-year course was offered. It comprised the study, in class or privately, of *Christian Heroism in Heathen Lands,* by Galen B. Royer, and reading either individually or in class six seal-course books. When the first book is read a certificate is granted. As the other books are read, seals are given, to be attached to the certificate. So many were much benefited in reading the course that a second year's reading has been provided.

Another factor in missionary education has been the traveling secretaries, who go from church to church, giving missionary talks, organizing mission study classes, and presenting the great needs of the mission fields.

Tract Distribution since 1894 has been under the direction of the General Mission Board. Much larger use was made of these tracts formerly than now. Then special workers were employed to distribute tracts from house to house. Sunday-schools and even congregations had their beginnings in this way. The first tracts were largely doctrinal in character. They helped to place the principles and practices of the

church before the people. Of late years there has been less interest in the writing of tracts. Special need has been felt for more tracts of an evangelistic nature and for the culture of spiritual life and power. The Annual Meeting has appointed a Tract Examining Committee of five members. It is the work of this committee to examine all tracts, pass upon their worth and recommend or disapprove of their publication. The printing and distribution of the tracts is in the hands of the General Mission Board, through its secretary.

The members of the Book and Tract Committee were the following: S. D. Royer, S. W. Hoover, A. Minnich, B. F. Miller, J. Hepner, S. Bock, Isaac Frantz, D. S. Filbrun, W. W. Barnhart.

The members of the Tract Examining Committee have been as follows: Enoch Eby, R. H. Miller, Landon West, B. F. Moomaw, S. F. Sanger, S. S. Mohler, Jacob Rife, I. D. Parker, L. W. Teeter, Daniel Hays, D. L. Miller, D. S. Filbrun, J. H. Moore, H. C. Early, I. J. Rosenberger, T. C. Denton, J. E. Mohler, A. C. Wieand, A. G. Crosswhite, Paul Mohler, D. N. Eller, J. W. Lear, E. B. Hoff, T. T. Myers, Edgar Rothrock, J. P. Dickey, J. M. Moore.

The General Mission Board. Since the organization of the General Mission Board in 1880, twenty-eight persons have served as members. There have been few changes made in its officers.

Chairman

Enoch Eby, ... 1880-1899
D. L. Miller, ... 1899-1914
H. C. Early, ... 1914-present

Secretary

S. F. Bosserman, ... 1880-1884
D. L. Miller, ... 1884-1889
Galen B. Royer, ... 1889-1918
J. H. B. Williams, ... 1918-present

Assistant Secretary

Galen B. Royer, ... 1888-1889
J. H. B. Williams, ... 1910-1918

Treasurer

James Quinter, ... 1880-1884
D. L. Miller, ... 1884-1899
Galen B. Royer, ... 1899-1918
J. H. B. Williams, ... 1918-present

Members of the Board

Enoch Eby, ... 1880-1885, 1893-1899
S. F. Bosserman, ... 1880-1884
James Quinter, ... 1880-1884
Joseph Leedy, ... 1880-1884
D. E. Brubaker, ... 1880-1884
D. L. Miller, ... 1884-1910
D. L. Miller, ... Life Advisory Member 1910-present
D. Vaniman, ... 1884-1893
S. Riddlesberger, ... 1884-1892
C. P. Rowland, ... 1884-1885
James R. Gish, ... 1885-1887
E. S. Young, ... 1885-1888
J. W. Price, ... 1887-1893
C. H. Hawbaker, ... 1888-1891
J. L. Miller, ... 1891-1893
C. W. Lahman, ... 1893
S. R. Zug, ... 1893-1898
S. F. Sanger, ... 1893-1901, 1903-1906
S. W. Hoover, ... 1893-1895
Isaac Frantz, ... 1895-1897
L. W. Teeter, ... 1897-1903, 1906-1912
A. B. Barnhart, ... 1898-1906
John Zuck, ... 1899-1908
H. C. Early, ... 1901-present

C. D. Bonsack, ... 1906-1916, 1917-present
J. J. Yoder, ... 1908-present
Galen B. Royer, ... 1910-1917
Otho Winger, ... 1912-present
A. P. Blough, ... 1916-present

The Secretary of the Mission Board has always been in closest touch with the mission work. He is the executive officer through which the board carries out its plans. To him belongs much of the responsibility as well as much of the credit for the success of the work. Since 1884 three men have filled this important position: D. L. Miller, Galen B. Royer and J. H. B. Williams. The account of Elder Miller's important service is given in a biographical sketch. Elder Williams, though connected with the work of the board for ten years, has just entered upon his work as secretary. For nearly thirty years this important office was filled by one man. A history of our mission work would be incomplete without a sketch of his life.

Galen B. Royer was the only son of Elder J. G. Royer. He was born in 1862. He spent his early life with his parents in Ohio and Indiana. He had an excellent teacher in his father, who was engaged in public school work during these years. After teaching for two years Galen entered Juniata College, where he completed the Normal English course in 1883. For several years he was associated with his father in the work at Mt. Morris College.

In 1889 he became assistant to D. L. Miller, secretary of the General Mission Board. The following year he became the secretary and continued as such until September 1, 1918. During this time, and largely due to his efficient service, the work of the board

grew from a small business to one of large proportions. The history of this growth is closely interwoven with his history. He visited every part of the Brotherhood, giving missionary addresses, inspiring the membership to larger support of the mission cause, and helping young people to decide for a life of definite Christian service. Three times he was sent by the board to visit the missions in foreign fields. For seven years he was a member of the board.

He united with the church at the age of eleven. He was called to the ministry in 1889 and ordained in 1907. For five years he was presiding elder of the Elgin congregation. He served on the Standing Committee in 1910, and as member of other important committees. He has been quite active with his pen. As editor of the *Missionary Visitor* for many years he gave much help to the cause of missions. His book on *Christian Heroism in Foreign Lands* is a standard text in mission study. His *Thirty-three Years of Missions* is the most complete history of the Brethren's missions yet published. He is also the author of twelve *Bible Biographies for the Young,* and with D. L. Miller, joint author of *Some Who Led.*

In 1885 he was married to Anna Miller, sister to Elder D. L. Miller. They are the parents of two sons and four daughters. Their daughter, Kathren, became the wife of Quincy Holsopple, and with him spent several years as missionary to India. Since closing his connection with the board, Elder Royer has become Professor of Missions in Juniata College.

References for Further Study

The most complete and available book on the history of the Brethren's Missions is Galen B. Royer's *Thirty-three Years of Missions.* This, together with the volumes of the *Missionary Visitor,* will furnish a library for much additional reading. From these the student will be interested in further reading on such subjects as the following:

1. Biographies of the missionaries.
2. Biographies of members of the Mission Board.
3. The Book and Tract Work.
4. Our mission fields in foreign lands.
5. Missions in different States.
6. Missions in our large cities.

CHAPTER VII

Church Publications

In colonial days the Brethren were leaders in printing both books and periodicals. The Sower press at Germantown had no superior in the colonies for both quantity and quality of the work done. But at the close of this period a great misfortune befell the enterprise and its veteran publisher, Elder Christopher Sower. Though the work was continued after an interval, by another, yet it could not regain its former activity or prestige. Then, too, the membership became scattered in the westward march of the pioneers, and the thought and energy of these frontier Brethren were so taken up with the hardships of their new life that they had but little time to read literature. There was but small demand for any church publication. Of the definite history of the church during this period we know but little.

Church Periodicals. April 1, 1851, the first number of a new paper called the *Monthly Gospel Visitor* was sent out from Poland, Ohio. It had been printed on a spring-house loft and edited by Elder Henry Kurtz. Elder Kurtz was a German scholar of much literary ability. He had served for years as a Lutheran preacher, but united with the Brethren in 1828. For many years he had felt the need of a church paper; but as many of his brethren were suspicious of all innovations, the paper was not brought forth until the above date. The Annual Meeting considered the new move-

ment a private enterprise and advised forbearance on the part of those who could not see the need of the paper.

The *Gospel Visitor* steadily grew in circulation and influence. It did not contain much news, but every month it brought gospel messages of cheer and spiritual food to homes that greatly needed it. In 1856 Elder James Quinter became the associate editor, and eight years later, when Elder Kurtz retired from active duties, Elder Quinter became editor. The paper continued its monthly visits until January 1, 1874, when it was consolidated with another paper that had been growing up in the meantime.

During the early years of the *Gospel Visitor,* H. R. Holsinger was an assistant in the office. His observations caused him to feel the need of a weekly religious paper among the Brethren. The proprietors of the *Visitor* did not see fit to make the change. H. R. Holsinger taught school several years and edited a secular newspaper in 1863. The following year he sent forth specimen copies of a new weekly religious paper, the *Christian Family Companion.* The policy of the paper was a broad one and much trouble arose because of the freedom with which individual members were allowed to express themselves through its columns. The paper differed from the *Gospel Visitor,* in that it solicited much church news. This made it popular with many people. It continued under its original title, edited by H. R. Holsinger, until June 1, 1874, when it was consolidated with the *Gospel Visitor,* the new publication retaining both of the names of the old papers.

The editors of the *Christian Family Companion and Gospel Visitor* were James Quinter and J. W. Beer, who stated on the title page that the paper was published by permission of the "Church of the Brethren." The paper was published at Dale City, later known as Meyersdale, Pa. The name of the consolidated paper was soon found to be too long to be convenient, and on January 1, 1876, the name *Primitive Christian* was given to it.

The *Primitive Christian* was soon joined by another paper known as the *Pilgrim*. The *Pilgrim* had been making weekly visits since 1870. It had been edited and published by H. B. and J. B. Brumbaugh at James Creek, Pa. Its policy, though aggressive, was much milder than that of the *Christian Family Companion*. It had gained a good circulation, but since the *Primitive Christian* had about the same policy and purpose, the two papers were united October 24, 1876. It was published by Quinter and Brumbaugh Bros. at Huntingdon, Pa. It continued under this management until June, 1883, when it was consolidated with the *Brethren at Work*, the new paper being given the now familiar name of *Gospel Messenger*.

The *Brethren at Work* had its beginning in January, 1876, at Germantown, Pa., with J. T. Myers and L. A. Plate as editors of a small paper known as the *Brethren's Messenger*. In August of the same year it was moved to Lanark, Ill., and the name changed to *Brethren at Work*, with J. H. Moore, J. T. Myers, and M. M. Eshelman editors. Many changes were made in the editorial staff before consolidation. Its course was conservative and it held much the same position in the West that the *Primitive Christian* held in the East.

The *Gospel Messenger* has been making its weekly visits since June, 1883. For years the paper was published at Mt. Morris, Ill., and Huntingdon, Pa. At first, Elder James Quinter was editor-in-chief, H. B. Brumbaugh, Eastern editor, J. H. Moore, office editor, and Joseph Amick, business manager. D. L. Miller soon took up the work as office editor and continued in this position until he succeeded as editor Elder James Quinter, who died in 1888. Elder Miller continues as editor-in-chief to the present. In 1891 Elder J. H. Moore became office editor and continued as such until October 1, 1915, when he was succeeded by Elder Edward Frantz.

Biographies of our pioneer editors are given elsewhere in this volume. It is fitting that a few words be said here concerning one of the most faithful workers for the church, L. A. Plate. He has been connected with the publishing interests of the church since 1875. He has helped to edit the *Gospel Messenger* ever since its beginning, either as proofreader or as assistant editor. He is still active and efficient after more than forty years of continual service.

The *Vindicator* began in 1870, edited by Elder Samuel Kinsey of Dayton, Ohio. It was an eight-page monthly and represented reactionary sentiments of the church. After the division in 1881 the *Vindicator* became the accepted organ of the Old Order Brethren and continues to be so today.

The Progressive element in the church was likewise well represented in periodicals. Before 1874 the *Christian Family Companion* had represented these views. In 1878 the *Progressive Christian* was started by J. W. Beer and H. R. Holsinger at Berlin, Pa. Because of lack of support it was discontinued for a while. Later it revived

and continued under the above name until after the division of 1882, when it became the organ of the Progressive Brethren and the name was changed to the *Brethren Evangelist.* The *Gospel Preacher* also united to form this new paper. The *Gospel Preacher* had at first been published by the trustees of Ashland College, having at one time the well-known R. H. Miller as editor. But after the college voted to go with the Progressive Brethren, the *Gospel Preacher* also went that way.

There were other papers with various purposes. *Der Brüderbote* was published many years for the benefit of the German Brethren. The *Brethren's Advocate* was published for a while at Waynesboro, by D. H. Fahrney. The *Deacon,* published two years at Lewisburg, Pa., was a radical monthly that aimed to curb the power of aspiring elders. The *Landmark* was published at Warrensburg, Mo., in 1899. It, too, had its special objects which the promoters thought were not met in the *Gospel Messenger.* An agreement was reached by which it was discontinued after six months' existence.

During these years the needs of the young people and children were not neglected. The *Pious Youth,* a sixteen-page weekly, was published in 1870 by H. R. Holsinger in connection with the *Christian Family Companion.* The *Golden Dawn,* a thirty-two page monthly, was published over two years by the Brumbaugh Bros. *Children at Work* and the *Youths' Advance* were two juvenile papers edited by J. H. Moore at Lanark, Ill. In 1879 *Children at Work* was combined with *Our Sunday School,* which had first been published by S. Z. Sharp at Ashland. *Our Sunday School* was later combined with the *Young Disciple.* The *Young Disciple* began in 1876. For many years it was a welcome visitor to Brethren

homes where there were children. It was followed by *Our Boys and Girls,* November 25, 1905. At the same time a new paper, since known as *Our Young People,* began. The *Inglenook* was a literary weekly published for fifteen years from 1898 to 1913. It began as the *Pilot,* but took on the former name at the suggestion of Howard Miller, who became editor in 1900. Along with these publications there has been a great interest in recent years in Sunday-school literature.

The Publishing House. Not until the *Gospel Messenger* began in June, 1883, was there a central publishing house for the Church of the Brethren. Before this the members patronized the paper that most pleased them. Sometimes to a single home there would come a number of papers. But for more than a generation the *Gospel Messenger* has been practically the only church paper among the Brethren. This was first published at Mt. Morris, Ill. In a frame building that stood near the edge of the campus of Mt. Morris college, the literature for the Brethren was published for many years. From 1883 to 1896 the House was owned and controlled by private individuals. But as such they did a great service for the church in placing this business on a sound financial basis.

The Annual Conference of 1893 recommended that as soon as possible the church should own her own publishing interests. Through the generosity of the stockholders, and the efforts of Elder Daniel Vaniman, sufficient money was subscribed to purchase all of the private stock, amounting to fifty thousand dollars, and to deed the entire publishing interests to the church. The transfer was made March 31, 1897. To give the House better mail and freight conveniences, a new location was sought closer to Chicago. Elgin was finally selected. A new

brick building was erected in 1899. Since then the center of all the publishing interests of the church has been the Brethren Publishing House, Elgin, Ill.

The growth of the business at Elgin has been rapid. Additional building was done at different times, until 1906 saw the present large four-story building. One hundred and fifty thousand dollars has been invested in the House, including a large amount put in up-to-date machinery.

Much credit for the financial success of the publishing interests is due to the business management of the House. For nearly twenty years, both while yet a private business and then as the property of the church, Elder Joseph Amick successfully directed the financial and business interests. Advancing years suggested that he give the work over to another. Elder T. F. Imler was in charge for one year. Since January 1, 1904, R. E. Arnold has been the business manager. Under his direction the printing interests have grown and the job work has increased to large proportions. A special investigating committee, appointed by Annual Meeting in 1918, pronounced the business on a sound financial basis.

The following extract from an article in the *Gospel Messenger,* September 28, 1918, by Elder H. C. Early, president of the board of directors of the Brethren Publishing House, will show something of the growth of the business and its worth today.

The House has made a good record for itself. It has enjoyed liberal prosperity, especially since 1900. Then its assets were valued at $54,046.92; now at $317,649.30, including a reserve fund of $100,583.35, which has been built up of its earnings. In other words, besides the amount paid out to missions, the assets of the Hou· have been increased $267,602.38 in the last eighteen years, which is a yearly in-

crease of $14,866 on the average. Beginning with the little plant, valued at $50,000, it has been built up into a splendid institution, worth $317,649.30, since the church took it over, twenty-one years ago. The church may justly have a sense of pride in its success.

Besides the increased assets of the House, to the extent of $267,602.38, built up of the earnings within the last eighteen years, $126,803.84 has been paid over for mission and church work since the House was taken over by the church, which shows the Brethren Publishing House to be among the church's most valuable holdings.

Gish Publishing Fund. In 1897, Barbara Gish, widow of Elder James R. Gish, turned over all her property to the General Mission Board. The value of this estate was nearly $60,000. One-fifth of the annual income of this estate was to be used in aiding needy ministers and missionaries of the Church of the Brethren. Four-fifths of this income was to be used to secure books, at cost or at greatly-reduced prices, for ministers of the Church of the Brethren. This fund was to be administered by the General Mission Board. The selection and securing of books were to be done by a committee appointed by the General Mission Board. The first books were distributed in 1899. In twenty years there have been more than eighty thousand copies of sixty different books distributed under the provisions of this fund. It has done much good in creating an interest in our ministry for good reading and in helping them secure good books for their libraries.

Brethren Authors. The following list of authors and their books is not complete, but gives most of the books that have had much circulation. Nearly all of the books have been published by the Brethren Publishing House or handled by them:

Arnold, C. E., A. M.
Chart of Christ's Journeyings.
Baker, N. R.
Constancy and other Poems.
Beer, J. W.
The Lord's Supper, 1874.
Beery, Adaline Hohf
Poems of a Decade.
Blough, J. E.
History of Western Pennsylvania, 1916.
Brumbaugh, H. B.
Church Manual, 1893; *Onesimus,* 1907.
Brumbaugh, M. G., A. M., Ph. D.
Lectures on Ruth, 1897; *History of the Brethren,* 1899; *The Making of a Teacher,* 1905.
Culler, D. D., A. M., Ph. D.
Problems of Pulpit and Platform, 1907.
Eshelman, M. M.
True Vital Piety; Two Sticks, 1887; *Life of Uncle John Metzger,* 1898; *Open Way Into the Book of Revelation,* 1915.
Falkenstein, G. N.
History of the German Baptist Brethren, 1901.
Flory, J. S.
Mind Mysteries, 1897; *Echoes from the Wild Frontier.*
Flory, John S., A. M., Ph. D.
Literary Activity of the Brethren in the Eighteenth Century, 1908.
Fitzwater, P. B., D. D.
The Church and Modern Problems.
Funk, Jacob
War and Peace, 1910.
Gibson, D. B.
The Lord's Supper, 1903.
Hays, Daniel
Olive Branch of Peace (with S. F. Sanger); *Christianity at the Fountain,* 1916.
Heckman,, S. B., A. M., Ph. D.
Religious Poetry of Alexander Mack, 1912.

Hoff, E. B.
Message of the Book of Revelation, 1919.
Karn, Oma
Milly and Mei Kwei.
Kinsey, Samuel
The Pious Companion; Forward and Backward Mode of Baptism; Parable of the Supper.
Kline, John
Diary and Letters. (Edited by Benjamin Funk.)
Kurtz, D. W., A. M., D. D.
Nineteen Centuries of the Christian Church, 1914; *Outlines of Fundamental Doctrines of Faith,* 1912.
Kurtz, Henry
Brethren's Encyclopædia.
Leckrone, Quincy
The Great Redemption, 1898.
McCann, S. N., B. D.
The Beatitudes; The Lord Our Righteousness.
Miller, Mrs. D. L.
Letters to the Young, 1894.
Miller, D. L., LL. D.
Europe and Bible Lands, 1884; *Wanderings in Bible Lands,* 1893; *The Seven Churches of Asia,* 1894; *Eternal Verities,* 1898; *Girdling the Globe,* 1902; *The Other Half of the Globe,* 1906; *Some Who Led* (with Galen B. Royer), 1912.
Miller, Howard
The Record of the Faithful, 1882.
Miller, R. H.
The Doctrine of the Brethren Defended, 1876; *The Miller and Sommer Debate,* 1889.
Moherman, T. S., D. D. (with A. W. Harrold).
History of the Church of the Brethren, Northeastern Ohio, 1914.
Moomaw, B. F.
Moomaw and Jackson Debate, 1867; *The Divinity of Jesus Christ,* 1899.
Moore, J. H.
Our Saturday Night, 1912; *New Testament Doctrines,* 1914.

Nead, Peter

Primitive Christianity, 1833; *Nead's Theology,* 1850; *Wisdom and Power of God,* 1866.

Neff, James M.

Writings (edited by his wife); *How to Study Your Bible.*

Neher, Bertha

Among the Giants, 1894.

Newcomer, Edna

Bubbles and Other Stories.

Quinter, James

Trine Immersion, 1886; *Apostolic Baptism; Quinter and Snyder Debate,* 1868; *Quinter and McConnell Debate,* 1867; *Sermons* (edited by Mary N. Quinter), 1891.

Rarick, Carl W.

Bethel Note Book Series.

Rarick, Ralph G.

History of Mississinewa Church, 1917.

Rosenberger, Elizabeth D.

The Boy Who Would Be King; The Scarlet Line; Told at Twilight.

Rosenberger, I. J.

Bible Readings, 1907; *Holy Spirit,* 1916.

Royer, Galen B.

Bible Biographies (12 vols.); *Thirty-Three Years of Missions,* 1913; *Christian Heroism,* 1914; *Some Who Led* (with D. L. Miller), 1912.

J. G. Royer, A. M.

The Sick, the Dying, the Dead, 1908.

Sherrick, M. M., A. M., Litt. D.

Topical Sermon Notes; Wintergreen.

Stover, Wilbur

Charlie Newcomer; India, A Problem; Missions and the Church, 1914.

Teeter, L. W.

New Testament Commentary, 1894.

Wayland, J. W., Ph. D.

Paul, the Herald of the Cross; The Twelve Apostles, 1907.

West, Landon

Close Communion; Life of Samuel Weir.

Winger, Otho, A. M., LL. D.
Life of Elder R. H. Miller, 1909; *History of the Brethren in Indiana,* 1917; *History and Doctrines of the Church of the Brethren,* 1919.

Yoder, C. F., A. B., B. D.
God's Means of Grace.

Young, E. S., D. D. .
Life of Christ, 1898; *Acts of the Apostles,* 1915; *Bible Normal Series* (four volumes).

Zigler, D. H.
History of the Brethren in Virginia, 1908.

Zollers, George D.
Thrilling Incidents on Sea and Land; Poetical Musings on Sea and Land.

References and Readings

Publications of the Church, H. B. Brumbaugh, in *Two Centuries.*
Thirty-Three Years of Missions, pp. 212-222.
Address of D. L. Miller, Harrisburg Conference, 1909.
Addresses of R. E. Arnold, Conferences 1909 and 1918.

CHAPTER VIII

The Church and Education

The Seventeenth Century. In former chapters we have seen that the founders of the Church of the Brethren were intelligent men, some of them college-trained. They were strong preachers and leaders. They brought from Europe a great love for learning. No colonial press was more productive of works of learning than that of the Sowers at Germantown. Christopher Sower, Jr., who had been educated under good private teachers, became the leading person in organizing and directing the Germantown Academy. A select school was supported by the Brethren at Germantown. Sister Sarah Douglas conducted this school in the parsonage. The course of study not only included the rudiments of knowledge, but also some of the industrial arts.

During the First Half of the Nineteenth Century secondary and higher education did not meet with much favor in the Church of the Brethren. The misfortune of some of the church leaders during the Revolution, the failure of the great printing business conducted by the Brethren, and the spread of the church far into the frontier wilderness, all had influence, not only to cause the Brethren to lose interest in, but even to arouse positive antagonism to, higher education. The question as to the propriety of Brethren educating their children in a college was before the Annual Meeting of 1831 and was discouraged. In 1832 and 1852 similar queries pertaining

to attending, establishing or teaching in high schools were answered also by disapprovals.

The sentiment for a higher education than that of the common school became too great to be resisted. A number of the leading Brethren had been teaching school and saw the advantage of more advanced training. Among the schoolteachers before 1860 were Henry Kurtz, James Quinter, Peter Nead, Isaac Price, Jacob Miller, John Wise, Enoch Eby, Abram Cassel, P. R. Wrightsman, R. H. Miller, O. W. Miller, Daniel Hays, J. G. Royer, S. Z. Sharp.

Private Schools. With the renaissance of the publishing interests of the church in 1851, the soil began to be prepared for an educational institution among the Brethren. Henry Kurtz and James Quinter, editors of the *Gospel Visitor,* both favored a school. In 1857 they moved the *Visitor* to Columbiana, Ohio. Here they planned to start a school. This was the occasion of a query going to the Annual Meeting of 1858. This query with its answer is given because it shows the agitation that was going on in some earnest minds. It shows, too, that Conference was no longer so antagonistic:

"Art. 51, 1858. We desire to know whether the Lord has commanded us to have a school, besides our common schools, such as the one in the *Gospel Visitor.* If we are, ought we not to have it soon? And if it is not commanded of the Lord, ought we to have one? And is it right to contend for or against such an institution publicly through the press, since our different views may become a stumbling block before the world? And if it is once decided, ought we not to keep forever silent about it? Answer: Concerning the school proposed in the *Gospel Visitor* we think we have no right to interfere

with an individual enterprise so long as there is no departure from Gospel principles."

Brethren Kurtz and Quinter later decided that Columbiana was not a desirable place for a school, and looked around for a better location. This was thought to be found at New Vienna, fifty-five miles east of Cincinnati, Ohio, where a brick building, that had been erected for an academy, was purchased by the Brethren. Here James Quinter opened a school October 14, 1861. He was assisted by O. W. Miller and four women teachers. The school continued for nearly three years, when it was closed on account of conditions resulting from the Civil War.

But earlier, by six months, than the New Vienna school, was that of Kishacoquillas Seminary, which was opened April 1, 1861. This seminary, located twelve miles southeast of Huntingdon, Pa., was purchased from the Presbyterians by Prof. S. Z. Sharp. Though it started just as the Civil War broke out, yet it grew and prospered for some years, when it was sold by Professor Sharp to others. During these years a high standard of work was maintained. Many of the Brethren's children from Middle Pennsylvania were in attendance.

Bourbon College. The desire for higher learning had stirred up the Brethren in Indiana. February 10, 1870, there was an educational meeting held at Andrews, Ind., where a number of the Brethren met to consider the question. They were much in favor of such a school and decided to bring the question to Annual Meeting.

In the meantime an important movement was on foot in Northern Indiana. "A proposition from the citizens of Bourbon to donate to the church the college grounds and buildings, located at Bourbon for college purposes,

if the church would establish a first-class institution of learning, and continue it in Bourbon, was accepted by Northern Indiana District Meeting in May, 1870, by almost unanimous vote of the delegates present, according to the terms of the proposition. The committee for the church elected, discharged their duties as their instruction warranted, and pledged the churches they were acting for the following obligation, to establish and continue a first-class college."

This account by K. Heckman, secretary of the church committee, is interesting, from the fact that it shows that Bourbon was established by Northern Indiana District Meeting, and not merely by individuals, as previous schools had been. This was surely an advanced step for a State District to make. Most of our schools now are owned and controlled by State Districts. Northern Indiana was a generation ahead of others in taking up the duty of Christian education.

The new school began its work in the fall of 1870. O. W. Miller, formerly of the New Vienna school, was principal. The attendance was very encouraging. But there were serious difficulties from the first. To the Brethren, it was a new experience to run a college. There were few men able to do it. Sentiment in the church in general was against it. Some who had favored it were frightened when financial needs arose. Trouble between trustees and directors caused weakness within. The town people of Bourbon felt that the college had failed to come up to the standard set for it, and demanded the return of the property. After three years the college closed its doors. A few men lost heavily in shouldering the burdens, but to them belongs great credit for their bold forward movement. These men were the trustees: Jacob

Shively, Paul Kurtz, Keylon Heckman and Jacob Berkey. It is interesting to note that this Paul Kurtz was a son of Elder Henry Kurtz, who revived the publishing interests of the church.

Other Private Schools. The Plum Creek Normal, near Elderton, Pa., was conducted four years, 1874-1878, by Elder Lewis Kimmel and Howard Miller.

Spring Creek Normal, Va., was opened in 1882 by Professor D. C. Flory. After two years the school was moved to Bridgewater and developed into the present Bridgewater College.

Mountain Normal School, at Hylton, Va., was conducted four years, 1882-1886, until its founder, J. B. Wrightsman, united his work with the Bridgewater school.

Burnetts Creek Normal was conducted at Burnetts Creek, Ind., by Professor J. G. Royer in the early seventies, somewhat in connection with his work as principal of the public school.

Smithville College, at Smithville, Ohio, was an effort with some promise of success. It began in 1899 with Quincy Leckrone, president. Later D. D. Culler was president for awhile. The school lasted about three years.

It is likely that there have been a number of other private schools conducted by Brethren. Enough have been noticed to indicate the efforts in this direction.

Some Former Colleges of note and influence were Fruitdale and Citronelle, Ala., Plattsburg, Mo., Canton, Ohio, and the Berean Bible School at Los Angeles, Calif.

Plattsburg College began in September, 1897. A college building was bought by some brethren and deeded to the State Districts of Missouri and adjoining State

Districts. The first year was a successful beginning, with Prof. S. Z. Sharp, president. A new dormitory was erected. Then opposition against the school became quite strong and it was closed.

Canton Bible Institute was organized in 1904 with Professor E. S. Young, president, assisted by Professor T. S. Moherman and others. The school had a good location. Many Northeastern Ohio Brethren were encouraged, believing that the District would gain something to compensate what they had lost in Ashland College. A good building was erected and the outlook was bright. Difficulties soon arose and Professor Young closed the school before the end of the third year. This was the third failure to establish a college in Northeastern Ohio. The next movement by the District was in 1916, when it joined in the ownership and control of Manchester College.

Fruitdale and Citronelle schools were founded by a stock company that was interested in colonizing the South and exerting a good moral and religious influence. Those chiefly interested in this were James M. Neff, N. R. Baker, P. H. Beery and L. M. Neher. Fruitdale Seminary was opened in 1896. Some high school work was done here, but much of the course of study was of lower grade. Citronelle school, twenty-two miles south of Fruitdale, was opened in 1897. The work here was much the same as at Fruitdale, with a business course added. The colonization plans were not a success, and both schools were soon abandoned.

Berean Bible School, in East Los Angeles, was conducted for several years by some brethren who were especially interested in the Chinese Mission of that city. S. G. Lehmer was the president of the trustee board and

the chief promoter. The school was located in a substantial brick building. Its work attracted considerable attention, and at one time application was made for the recognition of the Brotherhood. The cost of maintenance and its nearness to Lordsburg are perhaps two reasons why it closed.

Ashland College. The sentiment for a school in Northeastern Ohio was largely the result of the efforts of Asa Packer. He first talked about Louisville as the home of the school, but later Ashland seemed to be the most favorable place. The surrounding churches became much interested and sent for Professor S. Z. Sharp of Maryville College, Tenn. At an enthusiastic meeting of Ashland's citizens, Professor Sharp presented plans for the school. Professor J. E. Stubbs, a local Methodist preacher, gave much encouragement to the work. The town pledged $10,000; Brethren contributed freely. The school was chartered in June, 1878. A college building, costing $40,000, and a dormitory, costing $15,000, were erected.

The school opened in September, 1878, with S. Z. Sharp, president, and J. E. Stubbs, vice-president. The first year was a pronounced success. During the second year Professor Sharp resigned. Professor Stubbs, from this on, was the real director of the school. He gave faithful service to the Brethren, though he was a member of another church. In the summer of 1880 the trustees elected R. H. Miller of Ladoga, Ind., as president. He did little work within the school, but spent most of his time in the field. However, with his large influence among the Brethren he won the confidence of many. He was unanimously reëlected in 1881 for another year.

But just at this time the Progressive movement was growing. Gradually the trustees took a stand on this side until there was a majority. R. H. Miller resigned December 13, 1881. The few trustees remaining loyal to the church also resigned, but five of them had to pay $10,000 of an indebtedness, which ordinarily should have been borne by the school. With the organization of the Progressive Brethren Church in 1882, Ashland College passed into their hands and continues to be their church school.

Juniata College. The founding of Juniata College was a beginning of permanent and successful efforts for establishing schools among the Brethren.

The original promoters of the Huntingdon Normal School, as the institution was first called, were Dr. A. B. Brumbaugh, H. B. Brumbaugh, J. B. Brumbaugh and J. M. Zuck. Professor J. M. Zuck, as principal, opened the school on April 17, 1876, in a small room on the second floor of the building in which the *Pilgrim* was published. The next year Professor J. H. Brumbaugh was added to the faculty and a large building secured.

In 1879 a large and commodious building known as Founders' Hall was erected. But the same year the school suffered a great loss in the death of Professor Zuck. The school, however, under the direction of Elder James Quinter, president, and J. H. Brumbaugh, principal, continued to grow. The Ladies' Hall was built in 1890, Students' Hall in 1895, Oneida Hall in 1898, the Gymnasium in 1901, Library in 1907, the Stone Church in 1910 and the Science Hall in 1915. In addition to the buildings, the college has built up a large endowment. A strong faculty is maintained and a good patronage is enjoyed. The school is held in trust by sixteen trustees.

Much credit for the financial success has been due to the untiring efforts of J. B. Brumbaugh and J. Allan Myers in raising funds for buildings and endowment.

The presidents of Juniata have been as follows: J. M. Zuck, 1876-1879; James Quinter, 1879-1888; H. B. Brumbaugh, 1888-1894; M. G. Brumbaugh, 1894-1911; I. Harvey Brumbaugh, 1911-.

Mt. Morris College began as a Methodist school, known as Rock River Seminary. It was founded in 1839. "Old Sandstone," a large stone building, was erected in 1850. It was purchased by the Brethren in 1878. Those most interested were M. S. Newcomer, J. H. Moore, M. M. Eshelman, S. C. Price, John Price, Daniel Wingert and D. L. Miller. The school opened August 20, 1879, with J. W. Stein president. The name was changed to Mt. Morris College. D. L. Miller became secretary and business manager. The attendance was good the first year and made a good increase the second year.

During the second year the college experienced a sensational event in the sudden departure of President J. W. Stein for Europe. D. L. Miller now filled the office of president for three years, but while he was absent on a trip to Europe, Professor S. Z. Sharp directed the work. In 1884 the trustees secured a new charter, increased the capital stock to $30,000, and elected Professor J. G. Royer of Monticello, Ind., president. From that time the growth of the college was steady. Improvements were made from time to time. A large college and chapel building was erected in 1891. Old Sandstone was used both as a Men's Dormitory and for some classroom work. A Ladies' Home and a Gymnasium were built. In 1912 Old Sandstone burned. Its walls, however, were unin-

jured. With these a new Sandstone was at once erected, modern in every way, a beautiful piece of architecture, and well equipped to be used as library, laboratories and other purposes. At the same time a Men's Home was erected. In 1917 a successful campaign raised the necessary funds to standardize the college. Mt. Morris has had a large patronage and through her teachers and students has exerted a wide influence in the Brotherhood.

The presidents of the college have been as follows: J. W. Stein, 1879-1881; D. L. Miller, 1881-1884; J. G. Royer, 1884-1904; J. E. Miller, 1904-1915; J. S. Noffsinger, 1915-1918; L. S. Shively, 1918-.

Bridgewater College had its beginning in the Spring Creek Normal, 1880. In 1882 the school was moved to Bridgewater, and a charter was secured from the State under the name of Virginia Normal School. In 1883 a new brick building was erected. This was destroyed by fire December 31, 1889. This same year a ladies' dormitory known as the White House was built; and, in the place of the building destroyed, two new buildings were planned. In 1889 a new charter changed the name to Bridgewater College.

Founders' Hall, the administration building, was built in 1904; Yount Hall, the Ladies' Dormitory, in 1905; Central Heating Plant, 1906; Gymnasium, 1908; Wardo Hall, a dormitory for young men, in 1910, and the new church in 1914. All of the buildings are of brick except the first two.

The principals and presidents of the college have been as follows: D. C. Flory, 1880-1886; J. B. Wrightsman, 1886-1887; E. A. Miller, 1887-1888; E. M. Crouch, 1888-1890; E. A. Miller, 1890-1892; W. B. Yount, 1892-1910; John S. Flory, 1910-1919; Paul Bowman, 1919-.

Of the other men who have helped to develop the school, at least these should be mentioned: George B. Holsinger, so widely known as a composer and leader of songs; S. N. McCann, remembered for his missionary service and his able Bible teaching; and H. G. Miller, the faithful chairman of the board of trustees for many years.

At Nokesville, Va., in the territory of Bridgewater College, is Hebron Seminary. It is owned by the Eastern District of Virginia. It was founded by I. N. H. Beahm. It is a school for secondary education only, and acts as a feeder to Bridgewater College. It meets a real need for that kind of a Brethren's school east of the Blue Ridge Mountains.

McPherson College had its beginning at the Annual Meeting of 1887 at Ottawa, Kans. An enthusiastic meeting was held at that time and much sentiment expressed that the Brethren in Kansas should own a school of their own. A committee was appointed to seek a location. McPherson was selected, not only for its central and favorable location, but also because the city offered some excellent inducements in the donation of land. A large dormitory was erected and school opened in September, 1888, with Professor S. Z. Sharp as president.

McPherson grew rapidly and had a fine patronage. A large administration building was begun, but financial reverses prevented its completion until 1898. This is now known as the Sharp Building. The original dormitory is now known as Fahnestock Hall, in memory of Prof. S. B. Fahnestock, to whose untiring efforts much of the success of the college has been due. In 1906 a Carnegie Library was built. In 1909 a college farm was purchased, and another was given to the school by a friend, James Richardson. In 1911 the alumni erected a

gymnasium. A new heating plant was provided in 1915, and the following year, Arnold's Hall, a large home for ladies. A successful campaign for endowment was completed in 1916.

An early charter was obtained, which provides that the directors hold the college property in trust for the Church of the Brethren. The trustees now number fifteen, representing the State Districts of Kansas, Nebraska, Missouri, Oklahoma and Colorado. Presidents of the college have been as follows: S. Z. Sharp, A. M., 1888-1896; C. E. Arnold, A. M., 1896-1902; Edward Frantz, A. M., 1902-1910; S. J. Miller, A. M. (acting president), 1910-1911; J. A. Clement, Ph. D., 1911-1913; H. J. Harnly, Ph. D. (acting president), 1913-1914; D. W. Kurtz, A. M., D. D., 1914-.

Daleville College began as a select school, taught by Professor I. N. H. Beahm, in 1890. There seemed to be a real need for such a school in southern Virginia. Buildings and equipment were added from time to time: Normal Building, 1891, burned in 1903; the Administration Building, 1897; Denton Hall, the boys' home, 1903; Nininger Memorial Hall, the girls' home, 1909; the Power Plant, 1909; Executive Residence, donated by B. F. Nininger, 1909; Gymnasium, 1911; Fireman's residence, 1917; Garage, 1917. The presidents of the school have been I. N. H. Beahm, 1891-1894; D. N. Eller, 1894-1897; L. D. Ikenberry, 1897-1900; J. F. Gilbert, 1900-1903; D. N. Eller, 1903-1911; T. S. Moherman, 1911-. Professor Eller gave the longest service to the school, and to him much credit is due for keeping the work going. B. F. Nininger and T. C. Denton were the chief financial supporters during these years of struggle and growth.

Daleville College is now directed by fourteen trustees, representing the First District of Virginia, Southern Virginia, Tennessee, North and South Carolina and Florida. It has a large field for its territory, and, for its mission, to serve the best interests of the church in these Southern States. The college is now engaging in a campaign for an endowment that will make the institution a standard college.

La Verne College, formerly Lordsburg, was founded in 1891, when four men, David Kuns, Henry Kuns, Daniel Houser and Samuel Overholser, purchased a very large hotel building and refurnished it for school purposes. It has an excellent environment. It lies in the heart of sunny, southern California, with magnificent scenery in view. This has attracted many people there for the winter seasons and thus helped the patronage of the college. The original building alone served the purpose of the school until 1918, when a fine new home for young women was built. The school now belongs to the State Districts of Northern and Southern California and Arizona. J. S. Kuns is president of the trustee body, numbering fourteen. There have been frequent changes in presidents: Dr. S. S. Garst, 1891-1893; E. A. Miller, A. M., 1893-1899; I. N. H. Beahm, 1899; W. I. T. Hoover, Ph. D., 1899-1901; W. C. Hanawalt, 1902-1908; W. F. England, 1908-1912; J. P. Dickey, D. D., 1912-1913; Edward Frantz, A. M., 1913-1915; S. J. Miller, A. M., L. H. D., 1915-.

Manchester College was first founded as a United Brethren school. One building was erected in 1889. Rev. D. N. Howe, A. M., was president. In 1895 the college building and ten acres of campus were purchased by the Brethren. For several years there had been talk

of starting a school in Indiana. Nappanee, Muncie and Ladoga were bidding for its location, which finally was decided in favor of North Manchester. Professor E. S. Young was the first president of the college, and Elder L. T. Holsinger, chairman of the first board of trustees. The other trustees were Dr. G. L. Shoemaker, E. S. Young, S. S. Young, David Hollinger, G. B. Heeter, and L. H. Eby. A new building, known as the Bible School, was erected in 1896. It was the purpose of the promoters to make Manchester primarily a Bible school. Its first years gave much promise of success. A Ladies' Home was built in 1898. These and other improvements placed a large debt upon the school. This was finally lifted by a great sacrifice of the owners and by the personal efforts of Elder I. D. Parker and others. The school, freed from debt, became the property of the State Districts of Indiana, Ohio and Michigan, the last District being added in 1916.

After a long period of financial reverses the institution is seeing more prosperous days. The Young Men's Home was built in 1906, the Gymnasium in 1911, the Heating Plant in 1913, the Science Hall in 1915, the Ladies' Home rebuilt and enlarged in 1916, the Mission Chapel in 1918, and the Hospital was donated in 1919. The annual enrollment of students has been increased in seven years from two hundred to more than five hundred. The endowment has passed the two hundred thousand dollar mark.

Presidents of the college have been as follows: E. S. Young, 1895-1899; H. P. Albaugh, 1899-1900; L. D. Ikenberry, chairman of faculty, 1900-1901; E. M. Crouch, 1901-1910; E. C. Bixler, 1910-1911; Otho Winger, 1911-.

Blue Ridge College was first known as Maryland Collegiate Institute. The District Conference of Eastern Maryland in 1899 approved of a Brethren's school in the State. A committee of five brethren, John E. Senseney, Ephraim Stouffer, Amos Wampler, William E. Roop and John Weybright, was appointed to investigate conditions and report later. Though the District did not assume the financial obligation, it approved of the plans of the committee. These brethren then assumed the responsibility and school opened November 1, 1899.

Two large buildings were erected in 1900 and other improvements followed. In 1910 a new charter was secured for the school under the name Blue Ridge College. The school had a bright outlook, when an unexpected difficulty came. A large cement plant located near the college. The dust and smoke of the heavy blasting made proper school conditions impossible. A new location was sought. In the fall of 1912 New Windsor College was purchased by the trustees of Blue Ridge College, which was from now on conducted at New Windsor. The new location is a beautiful one, right in the heart of one of the best sections of Maryland, forty miles west of Baltimore.

The present college campus has an area of about twenty-five acres. There are four main buildings and two houses. " Old Main " is the administration building, first erected seventy years ago, but remodeled in 1913 to be a thoroughly modern structure. Windsor Hall is the college chapel, with a Ladies' Dormitory above. The Auditorium-gymnasium, erected in 1915, is among the most useful of the school buildings. Other buildings are contemplated soon. A college endowment is being sought to make the school a standard college. The institution is

fully accredited by the State of Maryland, from which it receives annually $5,000 for scholarships.

The presidents of the college have been William E. Roop, William E. Wine, Charles D. Bonsack, J. J. John, Paul Bowman and F. F. Holsopple.

Elizabethtown College is located at Elizabethtown, in the northwestern part of Lancaster County, thus being within the Eastern District of Pennsylvania. In 1898 a meeting was called in the Church of the Brethren in Reading, Pa., to consider the founding of a school within the State District, at which time a committee was appointed to consider the question at length. One year later the committee decided to locate the school at Elizabethtown, and in July, 1900, work on the erection of the first building was begun.

School opened November 13, 1900. Professor I. N. H. Beahm having been elected as the first president, but being prevented on account of illness from assuming these duties, Professor G. N. Falkenstein took charge of this institution.

The growth of the school made necessary a second building, which was completed in 1906.

It was the hope of the founders from the beginning that this should be characterized as a church school strictly under the management and direction of the church.

The voting power of electing the board of trustees was vested in the contributors until 1917, when the donors offered the institution to the State District in which it is located. This offer was finally accepted by the Eastern District of Pennsylvania and by the Southern District of Pennsylvania, who are now joint owners of the institution.

January 2, 1919, the board of trustees, composed of eight members elected by the Eastern District of Pennsylvania, and four members elected by the Southern District of Pennsylvania, assembled at the college and organized, with Elder S. H. Hertzler as president of the board; Elder Charles L. Baker, vice-president; A. G. Longenecker, secretary; and Elder I. W. Taylor, treasurer.

The board at this first meeting inaugurated an active campaign to secure the required endowment for the college.

The heads of the college have been as follows: G. N. Falkenstein, principal, 1900-1904; I. N. H. Beahm, president, 1904-1907; D. C. Reber, acting president, 1907-1910, president, 1910-1917; H. K. Ober, president, 1918-present.

Bethany Bible School was founded in 1905 by A. C. Wieand and E. B. Hoff. They had conceived the idea of a Bible School for the Brethren, where young men and women could be trained for definite Christian service. They finally decided that Chicago would be the best location for such an institution.

The work began in a very small way in the home of Brother E. B. Hoff on Hastings Street. Twelve students were enrolled the first term. But the attendance grew rapidly and larger quarters had to be secured. The Brethren's Mission was used for a time. Later an entire city block was purchased on West Van Buren Street, just east of Garfield Park.

The first building was erected and dedicated in 1909. This soon became too small. In 1913 a second very large building was erected as a home for students. The basement is used for classrooms. The third building was

completed in 1918. It is a home for families. There is a definite plan on foot for large additions to the present plant.

The aim of the institution is to develop the spiritual life of the students, give them a mastery of the Bible for practical purposes and afford plenty of opportunity for practical Christian work. There are many different missions and much practical Christian work carried on in the city. The school work includes a full theological course for ministers, with shorter courses for Bible teachers, Sunday-school teachers, and Christian workers. From a small beginning of twelve students and two teachers, the work has grown to an enrollment of three hundred, with fifteen full-time teachers and as many part-time teachers.

Since its organization Albert C. Wieand has been president and Emanuel B. Hoff, associate. Closely associated with them during these years was Elder James M. Moore, who is now pastor at Lanark, Ill.

The General Educational Board. When the colleges first started there was little supervision over them except such as was given them by the congregation in which the school was located. In 1890 Annual Meeting appointed for each Brethren school a visiting committee of three elders, " whose duty it shall be to watch over the moral and religious influence of the schools, and see that the principles of the Gospel and church government be carried out as defended by Annual Meeting." These visiting committees continued their work until they were superseded by the General Educational Board.

This board was at first composed of seven members, four of whom were in no way connected with the schools. The first constitution of the board gave to it large powers

and duties, a much larger work, in fact, than it ever cared to assume or was ever able to accomplish. A new constitution for this board was adopted in 1916.

The Work of the Board. Since its first appointment, the board, through sub-committees, has been making visits to the schools almost yearly. Lordsburg, being far away, has not been visited directly as often as the others. During the war period the board has omitted the annual visit twice. During these years the board has done much to bring about a better understanding and closer coöperation among the schools. For awhile, the board worked more in a negative way, passing more on what should not be, rather than leading out in a positive way. With the adoption of the new constitution the board has done much in a positive way, through educational literature, stirring educational programs at the Annual Meeting, and through personal appeals to the Brotherhood. As an example of what is being planned, the following from the Forward Movement in the Church of the Brethren speaks for itself:

In our church schools there shall be annually

1. Three thousand five hundred students enrolled, at least sixty per cent of whom are pursuing regular college courses.
2. Three hundred thousand dollars raised for endowment.
3. Ninety per cent of our students engaged in some form of regular Bible study.
4. Twenty per cent of our students looking forward towards a definite life of Christian service.
5. Fifty per cent of our college students dedicating their lives to the ministry or mission work.

Members of the Educational Board:

A. C. Wieand, 1908-1915.
S. G. Lehmer, 1908-1909.
J. C. Bright, 1908-1915.
W. B. Yount, 1908-1912.
Edward Frantz, 1908-1911.
L. T. Holsinger, 1908-1915. .

H. C. Early, 1908-1915.
A. G. Crosswhite, 1909-1913.
Otho Winger, 1911-1915.
J. S. Flory, 1912-present.
J. H. B. Williams, 1913-1918.
D. W. Kurtz, 1915-present.
D. M. Garver, 1915-present.
I. W. Taylor, 1915-1916.
D. C. Reber, 1916-present.
J. W. Lear, 1918-present.

A Review. It is with great pleasure to many that the Church of the Brethren is getting back to an active encouragement of higher Christian education. The founders of the church and the leaders of the eighteenth century were educated men and encouraged education. Then came the decline during the days of western migration and pioneer settlements. With the revival of the printing press came the great revival of a thirst for higher learning. Our revival of foreign missionary zeal made our schools a necessity. At first these schools were opposed. Later they were tolerated, but left alone by the church in general. Now we are well along in a period when the church is taking hold of the schools, supporting them and directing them to the largest interest of the kingdom of God.

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4. Status of schools in 1917.
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CHAPTER IX

Sunday-Schools

Early beginning of Sunday-schools. "The year 1738 marks an important epoch in the Christian education, not only of the Church of the Brethren, but of all churches. It is the year in which the first Sunday-school was established in America, and gives the Church of the Brethren credit for starting this Sunday-school instruction. Not at Ephrata, as is sometimes supposed, but at Germantown was the first Sunday-school begun, more than forty years before Sunday-school work was begun by Robert Raikes in England.

"It was in the year 1738, at Germantown, Pa., that the Brethren had regular Sunday afternoon services for the unmarried or the young people at the home of Christopher Sower. There is evidence that Ludwig Hoecker was the leading spirit, if not the superintendent, of this work at Germantown, but afterward he, with others, went to Ephrata. He must have been an educated man, for at Ephrata he was the principal of an academy and also the superintendent of a Sunday-school for more than thirty years. The exodus from Germantown to Ephrata of some prominent members did not seem to stop the Sunday-school work at Germantown; for in 1744 Brother Sower printed Sunday-school cards, on each of which is a scriptural quotation and a stanza of poetry. Samples of these cards are still extant."—S. Z. Sharp, in *Two Centuries,* page 311.

The Annual Meeting and Sunday-schools. It has been seen that the Brethren were leaders in establishing Sunday-schools. The Annual Meeting of the eighteenth century must have approved of this, for as late as 1789 an urgent appeal was made to the membership to be very diligent in instructing the children in the Word of God.

Why the Brethren should have come to neglect this duty, and even to oppose it, is hard to understand, unless it was due to the absence among them of any church literature. In 1838 the Annual Meeting advised against Sunday-schools. Twenty years later, however, it altered its decision to the extent of not opposing them.

In 1862 Annual Meeting gave positive approval of the Sunday-school. In 1886 it decided that a minority could not prevent a church from holding a Sunday-school. In 1896 it took the Sunday-schools of the church under its fostering care and appointed a general committee to give general help and encouragement.

Early Sunday-schools. The earliest Sunday-schools of the nineteenth century in which Brethren participated were generally known as union Sunday-schools. The church did not own them nor direct them. These schools were generally held in some schoolhouse, and were often officered and taught by those who were not members of the church. Only gradually did these schools gain entrance into the church and win its approval and support.

As early as 1832 there was a union Sunday-school conducted at the Oley church, Berks County, Pa. This church was without preaching services and the school seemed to fill this need. In 1845 a Sunday-school was organized in the White Oak District in Eastern Pennsylvania by Jonas Gibble and wife. They directed a prosperous school here for several years, while they were also

engaged in farming and teaching public school. In 1853 Dr. H. Geiger, husband of the late Mary S. Geiger, organized a Sunday-school at Philadelphia. It has been kept up ever since.

In 1856 two Sunday-schools were formed, with which were connected two persons who were to become strong in their influence in the church. In Mifflin County, Pa., a Sunday-school was organized by some young people whose parents were members of the Church of the Brethren. They could not get any member of the church to direct this school, so they appealed to a Lutheran member to superintend it. One, Joseph Amick, was a member of this school. He united with the church the following year and became a loyal supporter, not only of Sunday-schools but every other aggressive work. In the same year, in the Buffalo valley church, Union County, J. G. Royer began his long career as a Sunday-school teacher.

During the sixties Sunday-schools became more and more common. Even then there were many western churches that did not have meetinghouses. So the Sunday-schools were organized in homes and in schoolhouses. In the seventies more interest was aroused, and in some Districts there began an association of the Sunday-schools that has since developed into our large District Sunday-school Conferences. One of the first of these District Sunday-school Conferences was held in the Wawaka church, Northern Indiana, September 15, 1876. Such meetings have now become common and exert a large influence for good.

Sunday-school Literature. *Our Sunday-school,* a periodical prepared to help the Sunday-school movement, was published by S. Z. Sharp at Ashland, Ohio, in 1879. In the same year he combined with this paper, both the

Children at Work, published at Lanark, Ill., by Elder J. H. Moore, and the *Young Disciple,* which had been published by the Brumbaugh Bros. since January 1, 1876. Two years later the *Young Disciple* was again published at Huntingdon, with *Our Sunday School* as a department edited by Elder S. Z. Sharp. In 1882 there was combined with the *Young Disciple,* the *Youth's Advance,* published at Mt. Morris, Illinois. The *Young Disciple* continued until November 25, 1905, when it was succeeded by *Our Boys and Girls.* On the same date began a new paper, *Our Young People,* designed to be the organ of the Christian Workers' organization. Since 1905, a new paper, with an old name, *Children at Work,* has been published for the primary department.

In 1879 the *Brethren's Quarterly* began, with S. Z. Sharp as editor. Since 1886 this quarterly has been published continuously, edited in turn by L. Huber, James M. Neff, L. W. Teeter, I. B. Trout and J. E. Miller. Different quarterlies for the different departments have been added from time to time. The *Brethren Juvenile Quarterly* was published from 1891 to 1916. This was succeeded by two papers, the *Primary Quarterly* and the *Junior Quarterly.* The *Home Department Quarterly* began in 1917, and the *Intermediate Quarterly* in 1918. The *Brethren Primary Teachers' Quarterly* was published from 1902 to 1906. The *Brethren Teachers' Monthly* has been published since 1907.

The general character of this Sunday-school literature is excellent, and compares well with the best published by other houses. The present editor is Elder J. E. Miller, with Maud Newcomer assistant. Recently there has been issued a series of graded lesson quarterlies by President A. C. Wieand of Bethany Bible School.

The amount of all this literature is large, as the following report, showing the circulation of these periodicals for the year ending March 1, 1918, will indicate:

Our Young People,	33,059
Our Boys and Girls,	18,317
Children at Work,	15,112
Teachers' Monthly,	7,410
Advanced Quarterly,	69,000
Intermediate Quarterly,	7,600
Junior Quarterly,	25,000
Home Department Quarterly,	5,200
Leaflets,	11,000

The General Sunday School Board of today had its beginning in the Sunday-school Advisory Committee, appointed by Conference in 1896. This first committee had several important functions: it was to guard the Sunday-school literature of the church to see that it remained sound in its doctrinal teachings. It was to encourage the Sunday-school work of the church, especially by holding an annual Sunday-school meeting at the Conference. It later began publishing annual statistics about our Sunday-schools. To help in this work, Annual Meeting advised each State District to appoint a Sunday-school Secretary. The duty of this secretary was to gather statistics, inspire the schools of the District to better work, and to give all the direction to the work possible. Each District now has its Sunday-school Secretary, the value of whose work depends largely upon his own initiative and ability. Some of the ablest workers of the Brotherhood have first proved their efficiency as State District Secretaries.

The first committee was advisory only. In 1911 Conference superseded this committee of three, with the General Sunday School Board, composed of five members.

This committee was given authority to make its decisions operative.

Since then the board has done some excellent constructive work. It has united our Sunday-school efforts more than ever. It has developed the teacher-training courses. It has provided for our Sunday-schools literature as good as the best. From 1914 to 1919 the direction of the Christian Workers' Meeting was in its hands. The board meets at Elgin at stated times. The main work of carrying out its decisions is in the hands of its secretary, who has, so far, been the editor of the Sunday-school literature.

Members of the Sunday-school Committee and General Sunday School Board:

I. B. Trout, 1896-1900.
A. C. Wieand, 1896-1900
I. N. H. Beahm, 1896-1899
S. H. Hertzler, 1899-1902
C. E. Arnold, 1901-1903
Levi Minnich, 1901-1904, 1907-1917
J. G. Wine, 1903-1904
C. D. Bonsack, 1903-1906
H. P. Albaugh, 1904-1907
O. L. Minnich, 1905-1908
S. J. Miller, 1906-1909
D. H. Zigler, 1908-1915
James M. Mohler, 1909-present
H. K. Ober, 1911-present
Lafayette Steele, 1911-1918
S. S. Blough, 1914-1917, 1918-1919
J. S. Zimmerman, 1914-1917
Ezra Flory, 1916-present
C. S. Ikenberry, 1917-present
J. S. Cline, 1919-present

Progress of the Sunday-schools. The Sunday-schools of the Brethren have grown rapidly during the

last twenty-five years. The 1916 report shows 1,252 schools, with an average attendance of 69,814. The total offerings of these schools reached $114,742.12. Of this amount $33,834.21 was given to missions. During the year 5,745 of the pupils were converted. The Sunday-school has not only become a great teaching and social agency of the church, but a great evangelizing force. The board has set as its standard for the next five years the following:

That in the Sunday-school field there be annually:

1. 100 new schools started.
2. 15,000 new scholars enrolled and an average attendance of not less than seventy-five per cent of the enrollment of the main school.
3. An earnest, prayerful effort to lead every unconverted scholar to a confession of Christ and active church membership.
4. $40,000 raised for missions.
5. The daily study of the Sunday-school lesson from the open Bible in every home.

References and Readings

The Growth of the Sunday-school Movement in the Brethren Church, by Elizabeth Myer, in *Two Centuries.*

Minutes of Annual Meeting.

Brethren Yearbook.

CHAPTER X

Annual Meetings

The history of the Church of the Brethren has been largely directed and formulated by the Annual Meeting, which originated in 1741. From 1741 to 1778 there are no minutes on record of these Conferences. After 1778 there are many blanks in the records. For some years the entire minutes are missing. For some years the places of meeting are unknown. Not until 1830 do the records begin to be complete. In the following list no mention is made of the meetings where the place is not known. Not until 1837 do we begin to have regular records of the names of the Standing Committee. Even after this it was more than a generation before the names of the officers were always recorded. In the following list the names of the officers are given after 1877. Before this we know who many of them were, but do not know exactly the years that they served.

Elder Martin Urner, Sr., was perhaps the moderator of the first Council in 1742. During the eighteenth century meetings were evidently presided over by such men as the two Urners, Alexander Mack, Jr., Christopher Sower, Jr., and Daniel Leatherman. During the first half of the nineteenth century tradition names as moderators Henry Danner, John Zug, Daniel Gerber, David Pfouts and George Shively. From 1848 to 1858 Elder George Hoke of Ohio was moderator. In 1859 and 1860, and again in 1876, Elder D. P. Sayler of Maryland presided.

During the war time Elder John Kline of Virginia directed the deliberations at four meetings. After his death, Elder H. D. Davy of Ohio served twelve consecutive years. He served longer than any other moderator and was described by one as being "the most dignified and efficient chairman that ever swayed the scepter over a Tunker Conference."—*Holsinger's History,* p. 463.

Of the reading clerks we have little record before 1860. For the next fifteen years D. P. Sayler, John Wise and Enoch Eby served as readers. In 1841 Elder Henry Kurtz began keeping the records of the meetings. He served in this capacity for twenty years. In 1855 Elder James Quinter was called to assist Elder Kurtz. Elder Quinter had the longest experience of any officer of the meeting. For thirty years he was writing clerk or assistant every year except one.

Time and Place of Annual Meetings

Year	Place
1778	Pipe Creek, Md.
1779	Conewago, Pa.
1781	Conestoga, Pa.
1783	Pipe Creek, Md.
1785	Big Conewago, Pa.
1788	Conestoga, Pa.
1789	Great Conestoga, Pa.
1790	Coventry, Pa.
1793	Great Conewago, Pa.
1794	Shenandoah, Va.
1797	Black Water, Va.
1798	Little Conewago, Pa.
1799	Pipe Creek, Md.
1804	Pipe Creek, Md.
1810	Antietam, Pa.
1813	Coventry, Pa.
1814	Pipe Creek, Md.
1815	White Oak, Pa.
1819	Great Conewago, Pa.
1820	Conestoga, Pa.
1821	Glade, Somerset County, Pa.
1822	Canton, Ohio.
1827	Lancaster County, Pa.
1828	York County, Pa.
1830	Pipe Creek, Md.
1831	Conestoga, Pa.
1832	Rockingham County, Va.
1833	Lost Creek Church, Juniata County, Pa.
1834	Stark County, Ohio.

1835 Cumberland County, Pa.
1836 Cumberland County, Pa.
1837 Linville Creek, Rockingham County, Va.
1838 Washington County, Md.
1839 Huntingdon County, Pa.
1840 Morrison's Cove, Bedford County, Pa.
1841 Somerset County, Ohio.
1842 Beaver Dam, Md.
1843 Mohican Church, Wayne County, Ohio.
1844 Conewago, Pa.
1845 Roanoke, Va.
1846 Trout Creek, Lancaster County, Pa.
1847 Franklin County, Pa.
1848 Wayne County, Ohio.
1849 Berlin, Pa.
1850 Bear Creek, Montgomery County, Ohio.
1851 New Hope, Augusta County, Va.
1852 Turkey Creek, Elkhart County, Ind.
1853 Beaver Dam, Md.
1854 Ashland County, Ohio.
1855 Aughwick, Huntingdon County, Pa.
1856 Waddams Grove, Stephenson County, Ill.
1857 Manor Church, Washington County, Md.
1858 Bachelor Run Church, Carroll County, Ind.
1859 Elk Creek Church, Somerset County, Pa.
1860 Limestone Church, Washington County, Tenn.
1861 Beaver Creek Church, Rockingham County, Va.
1862 Erbaugh Church, Montgomery County, Ohio.
1863 Clover Creek Church, Blair County, Pa.
1864 Hagerstown Church, Wayne County, Ind.
1865 Rock River, Lee County, Ill.
1866 Antietam Church, Franklin County, Pa.
1867 Pipe Creek, Md.
1868 Elkhart County, Ind.
1869 Peters Creek, Pa.
1870 Waterloo, Black Hawk County, Iowa.
1871 Berks County, Pa.
1872 Wayne County, Ohio.
1873 Meyersdale, Pa.
1874 Macoupin County, Ill.
1875 Covington, Ohio.
1876 De Graff, Logan County, Ohio.

Year	Place	Moderator	Reading Clerk	Writing Clerk
1877	New Enterprise, Pa.	D. P. Sayler	Enoch Eby	James Quinter
1878	No. Manchester, Ind.	Enoch Eby	R. H. Miller	James Quinter
1879	Broadway, Va.	R. H. Miller	Enoch Eby	James Quinter
1880	Lanark, Ill.	Enoch Eby	John Wise	James Quinter
1881	Ashland, Ohio	Enoch Eby	John Wise	James Quinter
1882	Milford Junction, Ind.	Enoch Eby	John Wise	James Quinter
1883	Bismarck Grove, Kans.	Enoch Eby	John Wise	James Quinter
1884	Dayton, Ohio	Enoch Eby	John Wise	James Quinter
1885	Mexico, Pa.	John Wise	W. R. Deeter	James Quinter
1886	Pitsburg, Ohio	D. E. Price	Daniel Vaniman	Daniel Hays
1887	Ottawa, Kans.	Enoch Eby	R. H. Miller	M. J. McClure
1888	No. Manchester, Ind.	Enoch Eby	D. N. Workman	J. G. Royer
1889	Harrisonburg, Va.	S. S. Mohler	John Wise	J. G. Royer
1890	Pertle Springs, Mo.	Enoch Eby	John Wise	J. G. Royer
1891	Hagerstown, Md.	Daniel Vaniman	M. J. McClure	D. L. Miller

Year	Place	Moderator	Read. Clerk	Writing Clerk
1892	Cedar Rapids, Ia.	Daniel Vaniman	M. J. McClure	D. L. Miller
1893	Muncie, Ind.	D. E. Price	John Wise	J. G. Royer
1894	Meyersdale, Pa.	Enoch Eby	L. W. Teeter	J. H. Moore
1895	Decatur, Ill.	Enoch Eby	M. J. McClure	D. L. Miller
1896	Ottawa, Kans.	D. E. Price	L. H. Dickey	D. L. Miller
1897	Frederick, Md.	L. W. Teeter	D. Hays	J. H. Moore
1898	Naperville, Ill.	W. R. Deeter	P. R. Keltner	D. L. Miller
1899	Roanoke, Va.	L. T. Holsinger	I. B. Trout	J. H. Moore
1900	No. Manchester, Ind.	D. L. Miller	L. W. Teeter	D. Hays
1901	Lincoln, Nebr.	Daniel Vaniman	H. C. Early	I. B. Trout
1902	Harrisburg, Pa.	D. L. Miller	L. T. Holsinger	L. H. Eby Wilbur Stover
1903	Bellefontaine, O.	S. F. Sanger	I. B. Trout	A. C. Wieand
1904	Carthage, Mo.	H. C. Early	I. D. Parker	H. B. Brumbaugh
1905	Bristol, Tenn.	John Zuck	D. F. Hoover	A. G. Crosswhite
1906	Springfield, Ill.	S. F. Sanger	H. C. Early	I. B. Trout
1907	Los Angeles, Cal.	L. T. Holsinger	John Heckman	S. N. McCann
1908	Des Moines, Ia.	H. C. Early	S. F. Sanger	A. C. Wieand
1909	Harrisonburg, Va.	D. M. Garver	Geo. W. Lentz	A. G. Crosswhite
1910	Winona Lake, Ind.	H. C. Early	G. B. Royer	J. W. Lear
1911	St. Joseph, Mo.	D. M. Garver	P. R. Keltner	J. M. Blough
1912	York, Pa.	H. C. Early	I. B. Trout	J. W. Lear
1913	Winona Lake, Ind.	D. M. Garver	Geo. W. Lentz	S. N. McCann
1914	Seattle, Wash.	Frank Fisher	I. W. Taylor	J. A. Dove
1915	Hershey, Pa.	H. C. Early	Otho Winger	J. M. Moore
1916	Winona Lake, Ind.	I. W. Taylor	Geo. W. Lentz	A. C. Wieand
1917	Wichita, Kans.	H. C. Early	Otho Winger	J. J. Yoder
1918	Hershey, Pa.	I. W. Taylor	J. W. Lear	A. C. Wieand
1919	Winona Lake, Ind.	H. C. Early	Otho Winger	J. M. Moore

Special Meetings. The minutes record three Special Conferences, all held in Indiana. In 1845 one was held in Elkhart County. In 1848 a meeting of considerable importance was held in Carroll County. The need for this grew out of the departure from the Brethren of those known as New Dunkers. In January, 1918, a Special Conference was held at Goshen to consider problems growing out of the World War.

Time and Place of Meetings. The long-accustomed time of holding Annual Meeting was at Pentecost. This frequently was found an inconvenient time. Privilege was later given to the committees on arrangements to make some little change in the time, where it was thought best. In 1917, in order to accommodate western brethren, who could not get reduced passenger rates early, it was decided that the Conference should not meet earlier than June 5.

The first Conferences were held in the old colonial churches in Pennsylvania. Before the close of the century both Maryland and Virginia were taking care of the Meeting, and in 1822 it was first held west of the Ohio River. By 1850 the custom was established of holding the Meeting alternately east and west of the Ohio. Later three general divisions of territory were recognized: east of the Ohio, from the Ohio to the Mississippi, and west of the Mississippi.

In 1907 and 1914 the Conference was held on the Pacific coast. On account of the distance from the main body of the church membership it is not likely that this section will ever secure the Meeting as often as the other three divisions. Before State Districts were formed the Annual Meetings were located according to the invitation of local churches or their elders. After State Districts were organized the rule prevailed for different Districts to call for, and care for, the Meeting. The tendency now is to have a few established places. Winona Lake, Ind., and Hershey, Pa., have become favorites.

Standing Committee. The use of the Standing Committee seems to have prevailed from the earliest Conferences. Dr. Brumbaugh thinks that the suggestion was taken from a procedure at the Zinzendorf synods where "a committee from all the different denominations should hear all questions and decide what ones should come before the synod." The purpose was that order might prevail and endless discussions be avoided. This seemed a wise course to the early brethren. From the rule of these synods also arose the practice of having questions for consideration come through local congregations.—*Brumbaugh's History,* p. 479.

During the first half of the nineteenth century the Standing Committee was chosen at the time and place of the Conference. The members were usually chosen by the elder or elders of the congregation in which the Conference was held. In 1868 this custom was changed, and each State District elected one of its own elders to serve on the Committee. At first there was no limit to the number of times an elder could serve on the Committee or act as an officer of the Meeting. The custom prevailed that as long as a brother served faithfully he should be continued year after year. Since 1897 no elder can serve as a member of Standing Committee or as an officer of Annual Meeting two years in succession. Each State District is allowed one delegate on the Standing Committee. Those Districts that have a membership of thirty-five hundred or more are allowed two delegates.

The Standing Committee meets on Thursday before the Conference and organizes by electing officers, both for its work and for the Annual Meeting. Its functions are mainly three in number. It makes nominations for all vacancies occurring year after year. These nominations are confirmed by the General Conference. It hears any appeals from dissatisfied members or churches and may recommend to Conference that committees be sent to investigate conditions and give help. It considers queries sent from State Districts to the Annual Meeting. If the query does not have an answer, the Committee discusses it and recommends an answer to Conference. The Committee has no right to change the wording of a query.

Before the present method of appointing the Standing Committee was adopted, the Committee distributed its work among the other elders present at the Conference. A number of committees were appointed and to each was

given a certain number of queries to consider and to suggest answers for the open Conference.

Delegates to Annual Meeting. In earlier years when the Conferences were small, all members present had the right to vote on questions before the Meeting. Unless a question could be passed unanimously, it was tabled or held over for another Meeting. Congregations sent delegates and so did the State Districts, but all present had a right to vote. Since 1882 the voting power at Annual Meeting has been confined to the members of the Standing Committee and to the delegates from local congregations. Each congregation is allowed one delegate, and if the congregation has a membership of two hundred or more it is allowed two delegates. These delegates must pass a credential committee appointed by the Standing Committee and confirmed by Annual Meeting. Certain qualifications are demanded of those who serve as delegates. They must not wear gold for ornaments, nor use, buy, sell or raise tobacco. They must be recommended by the local church for their spiritual life and faithfulness.

Conference Deliberations. The business session of the Annual Meeting opens on Tuesday morning. After devotional exercises, and sometimes an address of welcome, the regular work begins. The fifteenth chapter of Acts is usually read as scriptural warrant for the Meeting. Conference has also adopted certain rules which govern the procedure of the meetings. The movement of business depends largely upon the skill of the presiding moderator. All members may participate in the discussions, but if any objections are offered to the passage of any question it must be decided by vote of the delegates and Standing Committee: a two-thirds majority shall be

necessary to pass answers to all questions; a majority for all other motions.

Before the days of missions, education and Sunday-schools, the work of Conference consisted in answering queries or in settling difficulties. Now much attention is given to appointing members on various committees and in listening to reports of the work done by the various committees and boards. One of the most interesting features of the Conference now is the appointment of missionaries to the foreign fields.

Conferences of Other Days. Within the memories of men and women yet living, there have been great changes in the manner of holding our Annual Meetings. The official minutes of 1852 give the following introduction: "According to the appointment of last year the brethren began to assemble on Saturday, and on account of quite a large congregation being collected, public worship was commenced that afternoon, and continued on Sunday from nine o'clock in the morning till late in the afternoon. On Monday morning before public worship, the Yearly Meeting was organized by a general committee being chosen, which then retired and received the papers sent in, while public worship was continued. Monday evening the papers were distributed among eleven committees, and on Tuesday morning, the first of June, the General Council assembled, as usual with singing, exhortation and prayer."

Another account of this same Meeting tells us that the business part of this Meeting was held in a barn about eighty feet in length and forty in width. There were possibly near five thousand people in attendance, about one thousand of whom were members of the Church of the Brethren. There were preaching services each evening, and during the Meeting eighteen were converted.

Many of the brethren who attended these Meetings came on horseback. Before the days of railroads some of the ministers rode for hundreds of miles to the place of Meeting. But they generally took plenty of time and did much preaching on the way to and from the Conference. Conveniences then were not many, but much love and hospitality were manifested. All who came were lodged and boarded free of charge.

In the character of the Meetings there have been great changes. There were few special programs given then, but there were many stirring sermons preached. These were often evangelistic and it was not uncommon for a number to be baptized during the Meeting. Usually there was held a love-feast. If all could not attend this, preference was given to those from a distance. Thus they bound themselves together with a love and unity that was strengthening to them in the days when they were scattered to their pioneer homes.

But the Brethren had their differences then, as well as their joys and blessings. One is rather surprised to read of some of the questions with which the Conference had to deal. The record of the decisions, however, shows up well when compared with the manner in which other denominations dealt with these troubles. Many good things were lacking which we have today. Then we had no organized Mission Board, no publishing house, no colleges, no Sunday-schools, no Christian Workers' Meetings and no special programs at the Conference to push forward these activities.

Annual Meetings Today stand in striking contrast to these pioneer meetings in many ways. The work of lodging and feeding the present-day multitudes is enormous, when people come by thousands instead of hun-

dreds, by trainloads instead of wagonloads. The amount of business now for the Standing Committee keeps it very busy four days instead of one day. And these days are filled with meetings of varied character for the general public: Special Bible Conferences, Peace meetings, Temperance meetings, Foreign Volunteer meetings, District Mission Board meetings, Country Church Conferences, Sisters' Aid Society meetings, Child Rescue meetings and the great conferences in behalf of the colleges, Sunday-schools and foreign missions. In fact, the greatest part of the Annual Meeting comes before the business sessions. But even in the business sessions these great questions of the church's activities are consuming more and more time. As an educational agency for the Brethren, the Annual Meeting has come to occupy an important place.

The Becker Bicentennial Conference. Fresh in the memory of the Brethren is the great Bicentennial Conference, dedicated to the memory of that great pioneer, Elder Peter Becker, who led the Brethren to America two centuries ago. It was held at Winona Lake, Ind., June 4-11, 1919. It has been very generally pronounced the greatest Brethren Conference ever held.

A new and striking feature of this Annual Meeting was the two-day Life-work Conference for young people. Some of the ablest speakers of the church brought before the young people the possibilities and blessings of a life of devoted Christian service. There were in attendance many young people who took an active part. This was a great contrast to other days, when young people were supposed to be seen, but not heard. The young people have become a powerful force in the Church of the Brethren, and will be more so in the future.

The main part of the program had both a backward and a forward look. The past history of the church was considered, not so much to glory in it as to gain lessons and inspiration for the work of today and tomorrow. The general thought and talk of the program was " forward," not " backward."

The Five-Year Forward Movement program started off with a bound. Every activity of the church gives promise of rapid growth. The Sunday-schools are organized for efficient and systematic work. The Brethren colleges are prospering as never before and are planning big things for the future. The contribution to missions was certainly most gratifying. Thirty-two lives were consecrated for foreign work, while there was a great thank offering of more than $150,000.

These activities and results, contrasted with what was done a few years ago, show wonderful progress. Judging by the past, and present, there is a great future for the Church of the Brethren.

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Eastern Pennsylvania, pp. 544-563.
3. Annual Meeting Decisions.
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4. Description of Annual Meetings.
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Church Publications.

CHAPTER XI

Church Polity

The Church of the Brethren has never formulated or approved of any definite organized form of church government, but gradually through the years a system of government has developed. Alexander Mack, the founder of the church, believed that a form of government was necessary. This was one of the reasons why he could not agree with the renowned Pietist, Ernest Hochmann, and decided to found a separate organization.

The Form of Church Polity may be hard to define. It is neither monarchial, episcopal, presbyterian, nor congregational as such. "What then is New Testament Church Polity? It may be called an Ecclesiastical Democracy—a government of the people, for the people and by the people. It comprises a combination of forms.

"1. It is democratic in the sense that the highest authority is vested in the membership.

"2. It is republican in the sense that the church chooses representatives to execute her will.

"3. It is congregational in local matters, but general in all questions of doctrine and matters of a general character."

The Church of the Brethren has taken this view of Church Polity.—Elder I. D. Parker, in *Two Centuries*, p. 161.

The Highest Authority in the Church of the Brethren is the Annual Meeting. As already described, the

final voting power in the Annual Meeting is vested in the body of delegates sent from the local churches and State Districts. These delegates may be either brethren or sisters; they may be of the laity, deacons, ministers or elders. The principle on which the decisions of this body are made and the force of these decisions may be best stated in a decision of 1883, Article 4, of Annual Meeting Minutes: "All queries sent to Annual Meeting for decision shall in all cases be decided according to the Scriptures, where there is any direct 'thus saith the Lord' applying to the question, and all questions to which there is no express Scripture applying, shall be decided according to the spirit and meaning of the Scripture, and that decision shall be the rule of all the churches for such cases as the decisions cover, and all members who will hinder or oppose such decision shall be held as not hearing the church, and shall be dealt with accordingly. The decision shall not be so construed as to prevent the Annual Meeting from giving advice when it deems it proper to do so, and that given as advice shall be so entered upon the minutes."

District Meetings. During the last forty years the District Meeting has come to occupy an important place in the work of the church. In 1856 Annual Meeting gave its approval "for forming Districts of five, six or more adjoining churches for the purpose of meeting jointly at least once a year, settling difficulties, etc., and thus lessening the business of our General Yearly Meeting." During the next ten years many such Districts were formed. In 1866 Annual Meeting laid down the principle and constitution on which Districts should organize and work:

We recommend that each State form itself into convenient District Meetings. These meetings shall be formed by one or two representatives from each organized church, and we recommend that each church be represented in the District Meeting, either by representatives or by letter. We think it best to hold these meetings in simplicity, and as much like the common council meetings are held, as possible. A record of the District Meetings may be kept, but not published. They should endeavor to settle all questions of a local character. But those of a general character, or those that concern the Brotherhood in general, should be taken to the Annual Meeting. And all questions that cannot be settled at the District Meetings should be taken to the Annual Meeting. In taking questions from the District to the Annual Meetings, they should be correctly and carefully formed, and all queries from District Meetings should be accompanied with an answer. But in case those meetings cannot agree upon any questions, then they shall be referred to the Standing Committee, and this shall form answers to the questions before they be read before the General Council. And it is considered very desirable, and indeed necessary, that in all cases in answering questions, both in District and Annual Meetings, some Scripture authority or reason be given for the decision, though it should be done as briefly as possible.

No business can come before District Meeting until it has passed through the church in which it originated. It is understood that any member falling under the counsel of the church, and being dissatisfied with the decision, may appeal to the Annual Meeting by presenting a petition, signed by a number of members of the church. Nothing in this arrangement shall be so construed as to prevent any member from presenting himself before the Standing Committee of the Annual Meeting, to offer anything that cannot be brought before it in the manner prescribed, and the Committee shall hear his case and dispose of it according to its judgment.

There have been only a few changes in this constitution since it was adopted. In 1876 privilege was given to have the minutes of these meetings published. In 1912

the following change was made in congregational representation at District Meetings: "Each church of two hundred members or less should be represented at the District Meeting by two delegates. Churches of over two hundred members may have an extra delegate for each additional two hundred members or fraction thereof. The delegates thus chosen shall constitute the voting power of the District Meeting."

There are at present in the United States forty-seven State Districts, and five in foreign countries: one each in Denmark, Sweden, and China, and two in India. In the United States these Districts vary greatly in the number of their membership, ranging in 1916 from 232 to 6,338. The amount and character of the work at these meetings vary greatly, depending largely on the size of the membership, the environment of the churches and the force of the leaders. In the organization of these Districts it was hoped that most difficulties would be settled here and need not go to the Annual Meeting. This has largely been accomplished. But the District Meetings have also become great centers of influence in creating sentiment for Sunday-schools, missions, education, relief work, etc. Many of these District Meetings have more business and activities than did the Annual Meeting of a generation ago. They have their own Mission Boards, Ministerial Boards, Sunday-school Boards and committees on education, child rescue work, etc. By the votes of the delegates, one or two elders residing within the District are elected to represent the District on the Standing Committee at Annual Meeting for one year.

Elders' Meetings. In the State Districts there has developed an organization of large power and influence in the Brotherhood. In most Districts the elders have an

organization of their own. To these Elders' Meetings have been given certain duties and privileges, both by the Annual Meeting and by some of the Districts. In 1890 Annual Meeting decided that no minister could be ordained to the eldership unless approved by the majority of the elders in the Elders' Meeting. Before 1914 some of these Elders' Meetings acted as a Standing Committee for their District Meetings. In some Districts the Elders' Meeting nominates persons to fill all vacancies on District boards and committees. But the greatest duty of the elders in these meetings should be to obey the advice of the Apostle Paul to the elders at Ephesus: "Take heed, therefore, unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20: 28).

Local Congregations. The smallest unit in church government is the local congregation. It certainly is the most important, for to the local congregation and its official body is the duty given of carrying into effect the principles and work of the church. With the local organization most of the activity of the members has to do. It receives them into church membership. It either provides an environment in which they may grow spiritually, or it neglects this and leaves them to care for themselves. The local organization calls men to the ministry, elects deacons and selects the leaders for the Sunday-school, Christian Workers' and other activities. The privilege of membership is in the hands of the local body. It may discipline its members and its officers and even expel them altogether from membership, although in case of discipline or expulsion, the defendant may appeal either to District Meeting or to Annual Meeting.

In theory, and for the most part in practice, the government of the local church is democratic. Each member may speak and vote on any matter before the church. The local body, however, must work in harmony with the general principles and practices of the church; otherwise it may be disciplined or even disorganized by the District or Annual Meeting. But these meetings, as we have seen, are of a republican form of government, composed of representatives elected directly by the local churches.

Council meetings are held in the local congregations at such regular times as the church may decide. At these meetings officials are elected and the general business of the church transacted. This meeting is usually moderated by the presiding elder, though in his absence a minister may preside. In cases of election of ministers, or in the trial and discipline of a church officer, the adjoining elders are generally called in to preside. In case of the congregation as a whole being out of order, the adjoining elders may come in and take charge. The congregations usually elect an elder for one or more years, though in many churches, in the past, the oldest of the elders took the lead. In some places two local elders may have the oversight jointly.

The official body of each congregation is composed of the ordained elders, ministers and deacons. The official council usually convenes before the public council meetings to consider any questions of special importance. However, the amount of work that the official council does and the importance of the work depends very much upon the presiding elder.

Individual Government. Every member of the Church of the Brethren on entering the church pledges

himself to do all in his power to live in peace and harmony with his brethren. To this end Matt. 18: 15-17 is laid down as a basis of this conduct: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be esablished.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

This, together with an observation of the Golden Rule (Matt. 7: 12), should settle all difficulties: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Church Visits. The Church of the Brethren aims to look after its membership. In doing this certain visits are paid.

Where a pastor is employed it is both his privilege and duty to keep in touch with his membership by as frequent visits as are needed and as he may have the time. Conference has advised that in all congregations the presiding elder or pastor should make visits at least once a year to each family in the church.

When members become subjects for discipline, special visits are paid to them. These were formerly paid almost wholly by the deacons, though tactful elders would often send that brother or sister who would have the most influence on the erring one. When a decision of the church is to be announced, it is both customary and safe for official brethren to do it.

Each year there is a general visit paid to all the members, usually within a few days. This visit is commonly made just before the annual love-feast. Should any difficulties among the membership occur or any evils be discovered, these can be looked after at the next council, so that the church can be in the best possible condition for the communion. It is usually made by the deacons, though ministers and the laity may be asked to serve. These visits are often the source of many blessings to the members, especially where a prayer is offered and Christian fellowship abounds. Too frequently the visit becomes a mere formal matter of asking the following questions:

1. Are you still in the faith of the Gospel, as you declared when you were baptized?

2. Are you, as far as you know, in peace and union with the church?

3. Will you still labor with the Brethren for an increase of holiness, both in yourself and others?

Deacons are elected by vote of the members of the local congregations. They are installed into their office after promising to serve the church faithfully. Among the many duties that may be assigned to them are looking after the poor and sick, paying the annual visit, making preparations for the love-feasts and assisting the ministry in any way they can. Formerly they very commonly led in prayer, read the opening scripture at the regular preaching service and bore testimony to what the minister might have said. Much of the success of a congregation depends upon a faithful, wide-awake and well organized body of deacons. (See A. M. Minutes, 1919.)

The Ministry. The Annual Meeting Minutes have many decisions and regulations concerning the work of

the ministry and eldership. Most all of these minutes have now been superseded by the Annual Meeting of 1917 adopting in full a report presented by a committee which had been studying the question for several years:

REPORT OF COMMITTEE, 1917

To the Annual Conference of 1917—Greeting:

After an arduous and prayerful consideration of the weighty subject of the ministry, under five heads, according to the instruction given in 1912, with the view of covering all that is necessary to obtain and perpetuate a faithful and spiritual ministry, your committee respectfully submits the following report:

I. Election

1. The churches shall "pray the Lord of the harvest to send forth laborers into his harvest" (Matt. 9: 38), and shall study carefully their membership, with the view of finding suitable young men for the ministry. Young people should be encouraged to take part in Sunday-school, Christian Workers' meetings and other church activities, and as suitable young men for the ministry appear elections shall be held without delay.

2. Election by the majority vote is desirable, and prayer and labor shall be freely given to make it possible. After scriptures setting forth the qualifications of the ministry have been read and explained and earnest prayer has been made for enlightenment and guidance the vote of the church shall be taken. If one receives a majority of all the votes cast, he shall be declared elected. If no one receives a majority vote, at the judgment of the election board and the elder in charge, the one receiving the highest number of votes may be declared elected; or the facts may be reported to the church without giving names, followed by fervent prayer for spiritual guidance; also further teaching, if thought necessary, and the vote of the church shall be taken again, and if one does not receive a majority vote, again another season of prayer may be engaged in, and another vote taken. This may be repeated once or twice, and if one does not receive a majority vote, and it seems not good to the

election board and the elder in charge to declare an election with a plurality vote, the election may be declared off.

3. A young man who feels called of the Lord to the ministry, but who has not been chosen, may speak freely to his elder or one of the ministers on the subject, also the Ministerial Board, hereinafter provided, and after special prayer with him and an examination of his faith, the elder may submit the matter to the church for consideration, may set him apart as a minister, by the common charge, if two-thirds of the members in council favor it. This action shall be considered as an election.

4. Ministers when installed, should agree to serve the church faithfully, and where most needed.

II. Qualifications

1. Moral and Spiritual: 1 Tim. 3: 1-7; 1: 18-20; 2 Tim. 2: 2-4; Titus 1: 5-9. Above all, the minister should be spiritual; sound in faith and doctrines of the New Testament—such as the inspiration of the Scripture and Divinity of Jesus Christ, the atonement, regeneration, the condition of pardon, New Testament ordinances, etc. He should not be greedy of filthy lucre, not worldly-minded; but on the other hand he shall have the mind of Christ, and withal willing to suffer hardship as a good soldier of Jesus Christ.

2. Mental and Educational: 1 Tim. 3: 2; 2 Tim. 2: 15; 3: 13-17. The scriptures cited exhort every minister to make the preparation that will insure an efficiency approved of God. While we do not fix a standard of educational qualifications, we do encourage college and Bible training: when necessary, the church should assist in obtaining it. To those elected to the ministry, who can not reasonably acquire said training, we recommend a Home Study Course arranged by the Educational Board, the books to be secured through the Gish Committee. Those ministers who can not avail themselves of these advantages, but who are rendering faithful service notwithstanding, are hereby encouraged to continue their faithful labors, and the church should give them her fullest support.

III. Instruction

1. There shall be two degrees in the ministry, to be known as ministers and elders. All ministers who, at the time of the adoption of this report, are serving in the first and second degrees, shall be designated as ministers.

2. The duties of the minister are to preach the Word, to administer baptism, to serve the communion in the absence of an elder or at his request; to solemnize marriage—in brief, to assist the elder faithfully in the general work of the ministry (Eph. 4: 11, 12; 2 Tim. 4: 1-5).

3. The duties of the elder, in addition to the foregoing duties of the minister, are to feed the flock, to preside over council meetings, especially when official members are on trial, to anoint the sick, to have the oversight and general management of the church; training the young ministers in his charge and apportioning the work among them according to their experience and ability—in brief, to be a faithful shepherd to the flock, guarding their souls as one who must give an account and be willing to serve in any capacity authorized by the church (Acts 20: 28; 1 Tim. 5: 17; Titus 1: 5; James 5: 14).

4. When the minister proves himself faithful and efficient in his office, he shall be ordained elder; and when ordained he shall pledge himself to live and labor in harmony with the accepted standards of the church in faith, doctrine, and practice (1 Tim. 5: 22; Titus 1: 5; 1 Peter 5: 3).

5. The duties of the minister to the church and in general, also the duties of the church to the minister, shall be clearly set forth in a special sermon at the time of installation and ordination.

IV. Distribution

1. Each church shall, under a system worked out of itself, in the light of the local conditions, distribute the labor of its ministers over the territory as much as possible.

2. The ministers of each State District shall coöperate with said Ministerial Boards and the District Mission Boards in working the territory of the District to the best advantage.

3. The ministers of the Brotherhood shall coöperate with said Ministerial Boards, the District Mission Boards, and the General Mission Board in covering the world field as much as possible.

4. When a minister decides to change location, he should confer with said Ministerial Board as to where his service is needed.

V. Management

1. The ministry should be encouraged in the zealous preaching of the Word, faithfulness to duty and the spirit of sacrifice for the salvation of souls, as manifested by Jesus and the apostles.

2. Ministers who are financially able should be encouraged to preach the Gospel without money and without price, as it has been the practice of the Brethren from the beginning.

3. The church should share financially in the burdens of the ministry, especially with those who are poor in this world's goods, that more and better work may be done, and that more of the ministers may give themselves wholly to the ministry of the Word (Acts 6: 4; 1 Cor. 9; 1 Tim. 5: 17-19).

4. Churches that feel the need of pastors, giving all their time, are at liberty to secure them, giving them a reasonable support, where it can be done with the approval of the majority of the members in council.

5. Churches should elect their presiding elders at least once in three years.

6. Elders and pastors should give their churches at least three months' notice of the severance of their relations, and churches desiring a change of pastors should give them the same notice.

7. The District Meeting of each State District shall appoint a District Ministerial Board of three able, active elders, whose term of office shall be three years, except those first appointed, one of whom shall serve one year, one two years, and one three years, whose duty it shall be:

(1) To make a prayerful study of the conditions of the churches and the territory of the Districts.

(2) To inspire the churches, with their officials, to deeper consecration, greater faithfulness, and sacrifice for the Lord's cause.

(3) To encourage the election of ministers, as suitable young men develop; and if they are not called to conduct such elections and the ordination of elders, they should be represented, if practicable, at such times and places by at least one of their number.

(4) To keep in touch with suitable young men for the ministry and inspire their interest in the work of the church.

(3) To coöperate with churches in securing elders and pastors, and in severing these relations; also with elders, ministers and pastors in changing location. The Ministerial Boards, however, shall not be intrusive, acting with arbitrary authority; they shall be helpful.

(6) To keep a record of the churches that desire elders and pastors, and also the names of elders, ministers, and pastors who desire change of location and work.

(7) To coöperate with the Ministerial Boards and the District Mission Boards in securing workers to cover the Districts and also with the General Mission Board in securing workers for the world field.

(8) To make annual reports to their respective District Meetings of the work done and the needs of the Districts, with such recommendations as seem good.

Committee: H. C. Early, T. T. Myers, Edward Frantz, J. W. Lear, Otho Winger.

References and Readings

Church Polity. I. D. Parker, in *Two Centuries,* chapter 6.
Annual Meeting Minutes.

CHAPTER XII

Christian Life and Worship

The Church of the Brethren was organized as a protest against two conditions that existed in the state churches in Germany. Worship had become a mere matter of form. The life and conduct of Christian men and women were far below the ideals set by the Master. In the history of the Church of the Brethren simplicity and spirituality in worship, purity and uprightness in living have been emphasized.

Peace. The earliest Annual Meeting minutes on record deal with the subject of nonresistance. The Brethren have always been a peace-loving people. They have been a nonresistant people, choosing rather to suffer wrongs than, by physical force, to oppose them. They have always opposed war, and as a church have refused any active, voluntary participation therein. On all questions consistent with their religious convictions they have given loyal support to the government, but cannot permit their members to learn the art of war. For this reason they have often suffered persecutions, but for the most part the members have lived true to this peace principle. In the Civil War many Brethren were persecuted, both in the North and in the South. While it is true that they were not found in the armies of the North, it is equally true that they were not found in the armies of the South. No true member of the Church of the Brethren ever raised his hand in rebellion against his country. During

the great World War, the church, while holding firm to the principle, has tried to bear its part in the peaceful work of relief and reconstruction. Its attitude may be best expressed by a paragraph from the general resolutions passed at the Conference of 1918:

"We appreciate the generous purpose of our Government in providing noncombatant service for our Brethren called to the colors, and pray that the President and his advisers may be divinely guided through these crises into the paths of righteousness. We renew our pledge of loyalty and urge our people to a liberal financial support of those organizations that are engaged in furthering the moral and religious welfare of the men in camp and in service, the alleviation of suffering, and the reconstruction of devastated lands. We urge our membership to produce and conserve useful products, but not to hoard and enrich themselves in these days of extravagance and suffering."

Since 1912 the Conference has maintained a Peace Committee. Through this committee the church has cooperated with Peace Associations and has sought to promote the spirit of peace and good-will among men. The following brethren have served on this committee: W. J. Swigart, J. K. Miller, Daniel Hays, C. A. Wright, Jacob Funk and A. C. Wieand.

Relations to Government. The early church always tried to keep free from entanglement with affairs of the government. This was practically a corollary of their nonresistant principles. Members have always been urged to be loyal to governments, as far as consistent with their religious convictions, but to vote and to hold office were considered as compromising these principles (A. M. Minutes 1825, 1839, 1866). But the church did

not make this a test of fellowship. Of late years the Brethren have been much more active in voting and officeholding. The settlement of great moral questions at the polls has urged them to be more active. Voting has become almost general and officeholding quite common.

The Brethren have had very little to do with law. Its rules rigidly prohibit one member from suing another (1 Cor. 6: 1-7). A member is not allowed to go to law with an outsider without first consulting and obtaining the consent of the church. The peace and nonresistant principles of the church would suggest that Brethren suffer wrong rather than be too ready to rush to law to seek justice. Very few of the Brethren have ever entered the legal profession.

Slavery. On the question of slavery the Brethren took advanced grounds. In 1797 the Annual Meeting decided that no brother or sister could own slaves. Slaveholders who might apply for membership were given instructions how to emancipate their slaves. Through all the long debates on slavery the Brethren never wavered from their decision; neither was there any division in the church because of it. This issue has long been a dead one, but it is a matter of history that the Church of the Brethren was free from the guilt of this horrible sin. And those who may feel that the Brethren did not do their duty in the war, should also remember that if all Christian denominations had taken the position that the Brethren took on slavery, there would have been no war. References: *A History of the Brethren in Virginia,* by D. H. Zigler, chapter 5; *The Olive Branch of Peace,* by Daniel Hays and S. F. Sanger.

Temperance. The church has always taken an advanced position on this question. In the days when distilleries were common, Brethren were not allowed to own them. They were absolutely forbidden to sell strong drink or to engage in any work connected with the liquor business (A. M. Minutes 1781, 1832, 1836, 1846). From time to time the Conference has reaffirmed its position, and has sought to keep its membership pure of this great evil. Since 1908 the church has been doing positive work, largely directed by a General Temperance Committee of three members. Practically every State District has its District Temperance Committee, and many local congregations have their local temperance committees. The General Committee publishes a bulletin from time to time. Temperance programs are given in local congregations and at District and Annual Meetings. The whole church has been enlisted in an active movement to bring about total prohibition of this evil.

The position of the church has always been against the use of tobacco. The Conference of 1822 declared that the Annual Meeting had always been against this "shamefully bad habit." While not making the matter a test of fellowship, the Conference has discouraged the use of tobacco in every way possible. Delegates to District or Annual Meeting must be free from either using or raising it. Ministers, on being installed, if they use it, must promise to give up its use and teach against it. Yet in spite of this, the lust for gain in raising it and the lust for the taste in using it have caused many members to remain disloyal to the councils of the church.

Members who have served terms on the Temperance Committee since 1908 are as follows: P. J. Blough, J. W. Lear, J. A. Dove, Wm. Howe, J. C. Miller, E. E. John,

D. D. Culler, J. J. John, A. J. Culler. P. J. Blough has served since the first appointment of the committee.

Dress. The Church of the Brethren has always claimed to be a nonworldly people. It has always denounced the vanity and pride of the world. So it is not any wonder that the church should have spent so much effort in trying to keep its membership clear of the evils of fashionable dressing. There was no established form of dress in the church during the first century of its existence. Neither was conformity to an established order made a test of fellowship. But in order to enforce plain dressing, the Conference gradually prescribed certain forms of dress. This troublesome question was one of the main causes of the division in the early eighties.

Thirty years later it really caused some very strained relations. The Conference of 1911 adopted the report of a committee that had been making a careful study of the question. This decision, while stating the general principle and practice of the church, was elastic enough in its interpretation to permit the churches in different sections, and with different customs, to work together, although the church has become somewhat congregational in the application of this rule. The report as amended down to 1917 will best serve to give an idea of the position of the church. The original report was framed by the following committee: H. C. Early, John Heckman, Galen B. Royer, C. D. Bonsack and J. W. Lear.

I. We examined prayerfully the scriptural grounds of Christian attire, and found that Jesus and the apostles taught modesty and simplicity of life and modesty in dress and manners.

The scriptures bearing on the subject of dress and adornment are of several classes:

First. Jesus condemned anxious thought for raiment (Matt. 6: 25-33; Luke 12: 22-31).

Second. The direct teachings, such as 1 Tim. 2: 9, 10; 1 Peter 3: 3-5.

Third. Teachings on nonconformity to the world in general, and that apply to dress on general principles, such as Romans 12: 1, 2; 1 Cor. 10: 31; 1 Peter 1: 14-15; 1 John 2: 15-17.

II. Investigation shows that the early church fathers and our own church fathers taught strongly and uniformly against pride and superfluity in dress, and constantly in favor of gospel plainness.

III. The Minutes of Conference show that the Church of the Brethren has, throughout her entire history, stood firmly against the fashions of the age, and extravagance in all manner of living, and on the other hand has taught faithfully the principles of simplicity of life and personal appearance. And, furthermore, the Conference has, from time to time, adopted means and methods with the view of maintaining gospel simplicity in dress in the church body.

Now, since the Gospel teaches plain and modest dress, and since this is taught in the form of an obligation, without rules and methods of application further than to exclude plaiting of hair, the wearing of gold, pearls and costly raiment, and believing that a form that agrees with the spirit of the teaching is helpful in maintaining the principles of plainness and simplicity in dress and adornment in the general church body, "it seemed good to us" to submit the following restatement:

1. That the brethren wear plain clothing. That the coat with the standing collar be worn, especially by the ministers and deacons.

2. That the brethren wear their hair and beard in a plain and sanitary manner. That the moustache alone is forbidden.

3. That the sisters attire themselves in plainly-made garments, free from ornaments and unnecessary appendages. That plain bonnets and hoods be the headdress, and the hair be worn in a becoming Christian manner.

4. That the veil be worn in time of prayer and prophesying (1 Cor. 11: 1-16, R. V.). The plain cap is regarded as meeting the requirements of scriptural teaching on the subject.

5. That gold for ornament and jewelry, of all kinds, shall not be worn.

6. That no brother be installed into office as minister or deacon who will not pledge himself to observe and teach the order of dress.

7. That no brother or sister serve as delegate to District or Annual Meeting, nor be appointed on committees to enforce discipline, who does not observe the order of dress.

8. That it be the duty of the official body of the church, to teach faithfully and intelligently the simple, Christian life in dress; and bishops, who are the shepherds of the churches, are required to teach and to see that the simple life in general is taught and observed in their respective charges.

9. That those who do not fully conform to the methods herein set forth, but who manifest no inclination to follow the unbecoming fashions, and whose life and conduct is becoming a follower of Christ, be dealt with in love and forbearance; and that every effort be made to save all to the church until they see the beauty of making a larger sacrifice for Christ and the church. But if, after every effort has been made, they, in an arbitrary spirit, refuse to conform to said methods, and follow the foolish fashions of the world, they shall be dealt with as disorderly members; and in dealing with such cases, both the salvation of souls and the purity of the church should be kept in view.

10. That all are urged and implored, in the bonds of brotherly love and Christian fellowship, to teach and exemplify the order of the church in dress as a suitable expression of "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

11. That upon the final adoption of this report, it shall supersede all else in the Minutes on the subject of dress.

Supplementary interpretation: The letter of the dress decision of 1911, does not forbid the wearing of the necktie,

but we urgently advise our brethren to refrain from wearing neckties and other unnecessary articles of adornment.

In 1914 the Conference appointed a Dress Reform Committee. The purpose of the committee is to do positive, constructive teaching against worldliness in dress. Special literature has been issued, special speakers have made tours of the churches giving lectures, and special programs have been given at the Annual Conferences. In this positive way the church is trying to gain what it was formerly unable to get satisfactorily by negative restrictions.

The following brethren and sisters have served on this committee: S. N. McCann, Florence Myers, E. M. Studebaker, Mary Polk Ellenberger, Bertha Neher, Eva Trostle, Lydia E. Taylor, J. J. John.

Oaths. The Church of the Brethren, in common with all leading churches, teaches against profanity. But the Brethren go further. They do not believe in the civil oath that is so commonly used, believing that the words of the Master in Matt. 5: 33-37 positively forbid it. So, where legal forms usually ask for the oath, the Brethren simply affirm. The national laws and legal forms have provided that this may be done.

The affirmation is considered sufficient among a truth-loving people. The Brethren have generally been noted for their truthfulness and their honor for their word. It was formerly said that "a brother's word was as good as his bond." It is a matter of regret that the betrayal of this trust on the part of many has caused the respect for all to suffer.

Secret Societies. The Brethren have always opposed its members joining any secret, oath-bound society. The general practice of the church has always been to

make this a test of fellowship. (See A. M. Minutes, 1828, 1847, 1855, etc.) Applicants for church membership are asked to sever any connection they may have with any such organizations. In this way the church and its members have avoided the inroads of secret societies that claim so much attention and support. It has kept the members from going after many transient movements promoted by such societies. A new form of this problem has been presented in the modern labor unions. Many brethren having gone to the city to find work have been brought face to face with this question. The Conference of 1915 passed the following decision:

"While this Conference cannot sanction membership in any of the labor unions, yet we do not see our way clear to wholly forbid a necessary affiliation of members with labor unions, relief associations, when by so doing they violate no gospel principle."

Business Relations. The church insists upon its members dealing right in all business relations. Many of the early minutes have to do with applying the principles of honesty to business transactions. Members who became involved in debt so they could not pay were to have their cases investigated (A. M., 1832, 1862). Brethren were not allowed to assign their property to others or to take advantage of the bankrupt law and thereby defraud their creditors (A. M., 1822 and 1859). Charging more than lawful interest for money loaned has always been denounced (A. M., 1845, 1872). Even the selling of notes was not approved except by consent of the debtor (A. M., 1817). It was formerly quite common for the church to pay the debts of one of the worthy members, especially when such was incurred through sickness or misfortune.

When the membership was largely engaged in farming there were fewer betrayals of the confidence placed in brethren than of late, since many have entered modern business pursuits, where temptations to crooked dealing are more often found.

Marriage. The church has endeavored to maintain purity of life and of the marriage relation. Fornication and adultery have always been looked upon as grave sins, and sufficient grounds to cause any member to forfeit his membership.

The general practice of the church for many years was rigidly to exclude any one from membership who had two living companions. The position was that if either husband or wife departs from the other, let them remain unmarried (1 Cor. 7: 11). But others interpreted Matt. 5: 32 and 19: 9 as allowing one cause for divorce that would permit the innocent party to remarry and yet be admitted into the church; or in case of a member, to retain membership. This view finally prevailed in the decision of 1898: "We therefore decide that no divorced person, having married again while a former companion is living, can be received into the church unless it can be clearly shown that said companion was put away because of fornication."

In the case of persons committing fornication the former practice was expulsion from the church, and even avoidance for a while by the membership before the guilty party could be reinstated. In 1915 Conference decided that "if the penitence and confession [of the guilty party] are satisfactory to the church, such may be retained without first relieving them of membership."

The Church of the Brethren is wholly in sympathy with the purity reform movement. The Conference of

1919 made it the duty of the Temperance Committee to encourage teaching along these lines and to do all possible to promote the movement for greater purity in personal life and conduct.

Worldly Amusements. The Brethren have been noted for their holding aloof from participation in entertainments or gatherings for worldly pleasure and amusement. Shows, fairs, theaters, games and the like have been looked upon with suspicion, and members would hardly want or dare to attend. But of recent years the educational and farm-exhibit features of some of these have caused some liberty to be given those who desire to attend, especially when they can do so without violating gospel principles.

The Aged and Orphans. The church has always held it a duty to care for her poor and dependent. The colonial church at Germantown had its "Widows' Home." In 1812 the Conference decided that the church should provide for poor widows and their children. In 1870 the Conference gave encouragement to such State Districts as would like to build homes for the aged and orphans. The child rescue work, as a District movement, began in Middle Indiana in 1889. This movement grew rapidly until we had the following report at the Conference of 1917:

"We have in our Brotherhood fourteen Homes, established and caring for the aged and orphans, representing about twenty State Districts, caring for between four and five hundred aged and orphans. These Homes represent a property value of about $155,000 and about 1,500 acres of land. Each Home is controlled and managed by a Board of Trustees."

The list of such homes, as given in the *Yearbook of 1918,* follows:

Old Folks' Home, Carlisle, Pa.
Morrison Cove Home, Martinsburg, Pa.
Brethren's Home, Neffsville, Pa.
Brethren's Home, Greenville, Ohio.
Old People's Home, Fostoria, Ohio.
Old People's and Orphans' Home, Mexico, Ind.
Aged Persons' Home and Orphans' Home, Middletown, Ind.
Old People's and Orphans' Home, Mt. Morris, Ill.
The Home, Girard, Ill.
Old Folks' Home, Darlow, Kans.
Fahrney Memorial Home at San Mar, near Mapleville, Md.
Old Folks' Home and Orphans' Home, Timberville, Va.
Old People's Home, Empire, Calif.

Since 1909 the Conference has perpetuated a Child Rescue Committee. The work of this committee was to " foster sentiment, assist State Districts to organize and to give the work of rescuing children as much influence as they possibly could." Estimates are that more than two thousand children have passed through church organizations and been placed in good homes.

The present committee is composed of Frank Fisher, Mexico, Ind., P. S. Thomas, Harrisonburg, Va., and E. E. John, McPherson, Kans.

The Sisters' Aid Society is an organization recognized by Annual Meeting. It had its beginning in a local society organized in the home of Sister H. B. Brumbaugh, Huntingdon, Pa., September 22, 1885. Conference that year granted permission to organize such societies. The growth, however, was slow for many years. Since 1909 these societies have held an annual meeting at the Conference. They have an organization of their own. The growth in recent years has been rapid. Hun-

dreds of societies have been organized. The annual amount of money received has grown to be a large sum. With this money, and by personal help, the sisters of the church have been a great blessing to the poor, the needy and to many charitable movements. They have a great monument to their efforts in the building and equipment of the Mary N. Quinter hospital at Bulsar, India. They are planning to do their part in the great forward movement of the church by pledging $24,000 for missions in the next three years.

This movement has not only been a great blessing to others, but a great blessing to the sisters themselves. It has done much to cause their recognition as a great force in the church. The sisters merit this recognition. The influence of their helpful, loving service, as well as their voice in our church councils, will be more and more felt in the years to come.

The Christian Workers is an organization designed to give practical work for the young people of the church. Local organizations have been at work for more than twenty years. The direction of this has been in the hands of the General Sunday School Board. The work of these societies has largely consisted of Sunday evening programs, with topics for special study and discussion. Both old and young have taken part in these meetings. These programs have been helpful in developing the thinking and speaking ability of the young people.

But many of these organizations have not prospered as they should. It has been the conviction of many that there has been too much talking and not enough practical Christian work. The Conference of 1919 placed the direction of the Christian Workers in the hands of a

special board, with the hope that a greater work may be accomplished.

The young people have become a great power in the church. They should have training, not only in speaking in public, but in doing practical Christian work.

Public Worship has always been emphasized by the Brethren. They have believed the Master's words, "Where two or three are gathered together in my name, there am I in the midst of them." They have longed for that fellowship with one another and with their Lord. Though the members were widely scattered, as in pioneer days, the public service was not forgotten. These services have always been marked for their simplicity and their lack of formality. From the log cabin of the pioneer, where only the few were assembled, to the largest gatherings of the Annual Conference, the hour of prayer and praise has been a welcome one.

Sunday, or the first day of the week, is held as the true Christian Sabbath (Acts 20: 7; John 20: 19). The Brethren have endeavored to keep the day sacred. In former days when members were scattered, many Sundays would pass without a religious service. There grew up the custom of Sunday visiting, which was not always in keeping with the spirit and sacredness of the day. But with the coming of the Sunday-school and Christian Workers' Meetings, the house of God, each Lord's Day, is hallowed by the worship of believers.

Prayer. Family prayer and worship were more common at one time than now. Prayer meetings were approved in 1859, though the Brethren have been a little slow in some places to hold them. In the public service prayer has an important place. The usual position in prayer is to kneel. Where there is no room, or where

the ground does not permit kneeling, standing during prayer is permitted. Standing in prayer is the common custom at love-feasts. All public services have an opening and a closing prayer. Each prayer is usually followed by the Lord's prayer, though it is now omitted more frequently than formerly. It is becoming more common now to pray as the closing benediction the words of 2 Cor. 13: 14.

The Church of the Brethren places emphasis upon Paul's instructions concerning prayer in 1 Cor. 11: 3-15. "Here he says that while praying or prophesying the women should have their heads covered, and the men should appear before the Lord uncovered. In the original, instead of covering, we have 'veil.' As it applies to the sisters, Paul's language clearly enjoins the covering as a duty, and it seems that in the early churches no sister presumed to engage in prayer or prophesying with the head unveiled."—*New Testament Doctrines,* p. 143. "The plain cap is regarded as meeting the requirements of scriptural teaching on the subject." Dress decision of 1911, Sec. 3, paragraph 4.

Singing has always formed an important part of the public worship of the Brethren. But for the most part it is congregational singing without the use of the instrument. The organ and piano have been introduced in some places, but Conference has refused to sanction their use. The Brethren have attracted much attention in places because of their ability in song. Especially is this true at the Annual Conference, where congregational singing forms an important part of every program. In many churches, however, the singing is far below what it ought to be. The Conference, in adopting a report of

a special committee in 1917, urges the local congregations and the Brethren's colleges to do all they can to improve the congregational singing.

Preaching. The character of the preaching varies greatly and depends entirely upon the spiritual power and intellectual ability of the messenger. Frequently the sermon is little more than exhortation. But the church has produced some strong sermonizers. Even in former days, before schools and colleges were common, the Brethren had some who were the peers of any ministers of their day. What they lacked in academic learning and oratorical polish, they made up by their earnest zeal and familiarity with the Word of God. Of late years more attention is being paid to the principles and rules of homiletics.

Meetinghouses. The Brethren were somewhat slow in erecting houses of worship. The services in early days were held in private homes. In many places some brother, more able than the rest, would build a house so that two or more rooms could be thrown together for public service. The large barns of the farmers were used in the summertime and especially for the love-feast occasion. When meetinghouses were first built they were very plain and without conveniences. It was unusual to see a Brethren meetinghouse with a bell. Of late years it is becoming quite common for these buildings to be replaced by those built to provide for Sunday-school, Christian Workers, Aid Societies, etc. But the church has always stood against opening their houses of worship for festivals, church shows and worldly amusements.

The Love-Feast. The love-feasts of the Brethren have had much influence upon the membership. They have been important, both as seasons of worship and as

feasts of Christian fellowship. Especially was this true when the " all-day meetings " were held. It was common for many ministers to be present, and sometimes this was the occasion for the members to get acquainted with the ablest preachers of the church. These stirring sermons, together with the seasons of prayer and the commemoration of the sacred ordinances of the church, left impressions never to be forgotten.

But then there was a social value to these occasions. It served as a get-together meeting for the members. Here they could enjoy the intercourse of the very best side of their social natures. It provided, in an early day, a place for social fellowship that nothing else did. The social meals together were of much social value. The event was looked forward to with much joy by both children and parents. And while the social side at times perhaps predominated over the spiritual, it is a question whether the church, in arranging the shorter love-feast exercises, has not lost a great power that attracted men and women to the house of God.

References and Readings

1. Higher Spiritual Life in the Church.
   A. C. Wieand, in *Two Centuries,* chapter 7.
2. The Church and Great Moral Issues.
   Daniel Hays, in *Two Centuries,* chapter 8.
3. *New Testament Doctrines,* J. H. Moore.
4. *Brethren's Tracts and Pamphlets.*
5. *Annual Meeting Minutes.*

CHAPTER XIII

Church Doctrines and Ordinances

The Church of the Brethren believes in the fundamental doctrines of the Christian faith as they are taught in the Bible. In this respect it finds itself much in harmony with all orthodox, Christian denominations. But the Brethren also accept, as essential, the New Testament church ordinances. In this respect it finds itself "a peculiar people." On questions of the fundamental doctrines, the church has seldom expressed any decision, leaving the Bible to be its own interpreter. The following paragraphs on doctrine are not stated as representing any Conference decision, but what the author believes the position of the church to be. On questions of ordinances, the Annual Meeting minutes in most cases make the position of the church quite clear.

Doctrine of the Scriptures. "The ark of the covenant, containing the commandments in the holy of holies, may represent the heart of each believer in the new covenant. It contains, also, the tables of the commandments of his God, written not by the hand of man, but by the Holy Ghost. This, therefore, stands in close connection with the external writings in the New Testament. But where a person says that the laws of God are in his heart, and still wars against the commandments of the Son of God and his apostles, of which the Scriptures testify, we may safely believe him to be of a carnal mind, possessing in his heart the spirit of error and falsehood."—Alexander Mack.

" All queries sent to Annual Meeting for decision, shall, in all cases, be decided according to the Scriptures where there is any direct ' thus saith the Lord ' applying to the question, and all questions to which there is no express Scripture applying shall be decided according to the spirit and meaning of the Scripture."—Article 4, 1883.

" The Brethren hold the Bible to be the inspired Word of God, and accept the New Testament as their rule of faith and practice. In the subtleties of speculative theology the church takes but little interest. She is chiefly concerned in giving willing and cheerful obedience to the plain, simple commandments of Jesus Christ."—D. L. Miller.

" The Brethren lead in teaching the Authority and the Unity and the Sufficiency of the Holy Scriptures. They hold that the Bible is an inspired Revelation of God to man, that it was given with authority and confirmed and sealed by the death of the Son of God. It is held that when God speaks it is final, that there is no appeal, that he speaks with full understanding, as well as authority, and that the only safe ground is to accept the Word of God in all good faith and obey it. Also that the Scriptures are a unit; they are the expression of truth; truth is always in harmony with itself. Want of understanding is the fruitful ground of scepticism and infidelity. The Scriptures being a unit, what is taught by one of the inspired writers is virtually taught by them all; they all stand for the teachings of the Master. The repetition of a command by the sacred writers, therefore, does not increase its authority. To command a point once is sufficient, and the obligations thereby imposed to obey are the same as if it had been commanded a dozen times. It is held also that the Bible is its own best commentary.

One passage explains another, and the safest interpretation is to decide on the meaning of one passage in the light of all other passages that speak on the subject. Again, it is held that the New Testament is God's last revelation to the world, and all expectation for further, or 'new' revelation must end in disappointment. The New Testament is a sufficient revelation, a perfect law of liberty, and whosoever adds to it will have added to him the plagues therein described, and whosoever takes from it will have taken from him his part in the kingdom of God. He has spoken for the last time."—H. C. Early, in *Two Centuries.*

God. There is a God who has revealed himself to man in nature (Psa. 19: 1-6); in the conscience of man (Rom. 2: 15); through his prophets (Heb. 1: 1); and through his Son, Jesus Christ (Heb. 1: 2). This God is a Personal Spirit (John 4: 24); self-existent (John 5: 26); eternal (Psa. 90: 2); immutable (James 1: 17); omnipotent (Matt. 19: 26); omnipresent 2 Chron. 2: 16); omniscient (Rom. 11: 33). He is good (Psa. 25: 8-10); just (1 John 1: 9); and merciful (Psa. 103: 17). He is the Creator (Gen. 1: 1), Preserver (Acts 17: 28) and the Sovereign (Acts 17: 24) of the universe. God is holy (Isa. 6: 3); God is love (1 John 4: 8); and he is worthy of all adoration (Rev. 4: 8-11), love (Matt. 22: 37), and obedience (Acts 5: 29). In the Godhead there are three Persons (Matt. 28: 19), but these three are One (1 John 5: 7).

Jesus Christ is the Son of God (Mark 1: 1); the Only Begotten of the Father (John 1: 14); and is one with the Father (John 10: 30). He has all of the divine attributes: eternal (John 1: 1), immutable, (Heb. 13: 8), omnipotent (Matt. 28: 18), omniscient (John 2: 24, 25),

omnipresent (Matt. 18: 20). While having a perfect divine nature, he was also perfectly human (Philpp. 2: 7). He was conceived of the Holy Spirit (Luke 1: 35), born of the Virgin Mary (Matt. 1: 23-25), grew to perfect Manhood (Luke 2: 52), and lived his life among men (Heb. 2: 17-18). He was crucified, died and was buried (Mark 15: 25, 37, 46). He rose from the dead (1 Cor. 15: 3-4); was seen at different times for forty days, for which there are many infallible proofs (Acts 1: 3); then ascended on high (Acts 1: 9); and is now at the right hand of the Father (Heb. 8: 1), from whence we look for his reappearing, when he will come to receive his children unto himself (1 Thess. 4: 16-17).

The Holy Spirit is the third Person of the Trinity. He is divine and has the attributes of God: Eternal (Heb. 9: 14), omnipresent (Psa. 139: 7), omniscient (1 Cor. 2: 10). He is associated with the Father and the Son (Matt. 28: 19), and is declared to be one with them (1 John 5: 7). From these facts and from the manifestation of his work he has a distinct Personality. His work is to convince men of their sin (John 16: 8). He regenerates (John 3: 5-8) and sanctifies (1 Peter 1: 2). He dwells in believers (Rom. 8: 11), comforts (John 14: 16) and guides them (John 16: 13). He is the Leader of the church in its great mission on earth (Acts 1: 8; 13: 2-4).

"The Scriptures reveal three Persons as constituting the Godhead. (See Gen. 1: 26; Matt. 3: 16, 17; 28: 19; 2 Cor. 13: 14; 1 John 5: 7.) It is taught also that these three are one, one God, not three Gods (1 John 5: 7). The Godhead is an example of unity in trinity and trinity in unity. It is a tripersonal manifestation of the one God.

"Probably the clearest example in the Scriptures of

the tripersonality of the Godhead was given when Jesus was baptized of John (Matt. 3: 16, 17). Jesus, the second Person in the Godhead, was baptized; the Holy Ghost, the third Person in the Godhead, descended as a dove and came upon Jesus; while the Father, the first Person in the Godhead, spoke from heaven, saying, 'This is my beloved Son, in whom I am well pleased.' This case is unmistakable. If it is possible to settle a proposition, this passage must be accepted as final on the tripersonality of the Godhead.

"The Scriptures teach that the Father, Son and Holy Ghost fill separate offices in the salvation of man. The Father is revealed as the Supreme and Eternal Head and Law Maker; the Son as the Lawgiver, the Redeemer, the Savior, the Advocate; the Holy Spirit as the Guide to truth, the Comforter, the faithful Witness. (See 1 Cor. 11: 3-23; John 7: 16; 14: 10-24; Matt. 1: 21; Gal. 1: 4; 1 John 2: 1; Rev. 19: 16; John 5: 22; Acts 5: 32; John 16: 7-11.) Not only three Persons in the Godhead, but three distinct offices, each of the three sustaining to man an official relation distinct from the other two. The baptismal formula, which teaches trine action, is based on the three Persons and the three offices in the Godhead."—H. C. Early, in *Two Centuries,* pp. 138, 139.

Man was created by God and in the image of God (Gen. 1: 27). Man's body is material and his soul is immaterial (Gen. 2: 7; Eccles. 12: 7). The immaterial is sometimes spoken of as soul, sometimes as spirit. That man was created in the image of God (Gen. 1: 27), evidently refers to the spiritual likeness, for God is a Spirit (John 4: 24). On the material side man is subject to natural laws, much the same as all other earthly beings. Man has a threefold relationship: To nature he is to be

sovereign and Lord (Gen. 1: 28). To man he is related to all other men (Acts 17: 26), and is to sustain a relationship of brotherhood to all men (Gal. 3: 8). To God, in whose image he is created, he is to stand in the relation of sonship. In this relationship God has "made him a little lower than the angels and has crowned him with glory and honor" (Psa. 8: 5). For man there is an immortal destiny, either an incorruptible and undefiled inheritance in heaven (1 Peter 1: 3-5), or an everlasting destruction from the presence of the Lord (2 Thess. 1: 8-9). Man's rightful heritage is everlasting life in the presence of his Father. But through the spiritual disease of sin, he may sicken, turn away from God and eternally lose this inheritance.

Sin has been defined as "any want of conformity to, or transgression of, the law of God" (James 4: 17; 1 John 3: 4). The devil was the father of sin (2 Peter 2: 4; John 8: 44), and remains to this day its greatest agent (Matt. 13: 39). Man sinned when he yielded to the temptation of the devil and transgressed God's law (Gen. 3: 1-13). Sin entered into the world through one man (Rom. 5: 12), but its consequences have fallen upon all (Rom. 3: 23). It has become the great spiritual disease of the race. Its results are transmitted from generation to generation (Ex. 20: 5). It alienated man from God, his Father (Gen. 3: 8), and from fellowship with him (Gen. 3: 24). But it has been the great work of God in all ages to bring about a reconciliation (2 Cor. 5: 19).

Salvation. "Since sin is universal (Rom. 3: 23), salvation is the supreme need of the world." And the great work of God is to bring about this condition for man, whereby he may be rescued from sin and death and

saved for eternal life and happiness. God has always taken the initiative in this great work (2 Cor. 5: 18). Salvation is a gift of God (Rom. 6: 23; Eph. 2: 5), a gift that has cost him the sacrifice of his only begotten Son (John 3: 16). Though God was offended and his law broken, yet he is willing to overlook man's trespass (2 Cor. 5: 19), to forgive all his sins under certain conditions (1 John 1: 9; Acts 2: 38), and to justify man through faith in Jesus Christ (Rom. 3: 24-26).

Christ is the great Mediator between God and man (1 Tim. 2: 5). He was the God-man. While he was divine, he was also human, and was, thereby, able to reveal God to man in the most complete way possible. His life among men and his death on the cross were the supreme examples of love and sacrifice that should draw all men unto him (John 12: 32). He was the perfect Sacrifice for sins (Heb. 10: 12). His blood cleanses men from all sins (1 John 1-7), brings to them forgiveness for sins (Eph. 1: 7), and justifies them before God (Rom. 5: 9). Through Jesus Christ, and through him only, man may be cleansed from his sin, escape its consequences and inherit eternal life (John 10: 9; Rom. 6: 23; Acts 4: 12).

Man's part in this great plan for salvation is faith, repentance and willing obedience. The Bible emphasizes the importance of faith (Heb. 11: 6; John 3: 36). The Bible teaches justification by faith (Rom. 5: 1). But a faith that justifies is more than mere intellectual belief. " It is a saving grace wrought in the soul by the Spirit of God, whereby man receives Christ as he is revealed in the Gospels and relies upon him and his righteousness for justification and salvation." Such a faith means complete emptiness of self and full surrender to the will of

God. To him who has this faith there will never be any question about obeying any command of God. Obedience will follow as the most natural and most desirable thing man can do. There will be a godly sorrow for sin that will work repentance (2 Cor. 7: 10). There will be such a change of heart that spiritual regeneration will follow (2 Cor. 5: 17).

The Church of the Brethren has always emphasized both faith and obedience in salvation. Every applicant for baptism must publicly declare his faith that "Jesus Christ is the Son of God and that he brought from heaven a saving Gospel."

The following paragraph from the resolutions of the 1918 Annual Meeting approaches a doctrinal statement: "We renew our declaration that the Bible is the Word of God, the infallible and sufficient Guide in questions of faith and conduct; that Jesus is the Christ, the Son of God; born of the Virgin Mary; that, through his death on the cross, we have a complete sacrifice for sin; and in his resurrection we have a full assurance of a life beyond the grave; that all men may become children of God by faith in him (Jesus Christ) and by obedience to his Word; that we recognize the Holy Spirit as the One who is to lead and guide the church into all truth and action."

The Christian Church. The term "church" is used in the New Testament with different meanings: It may be "a religious assembly selected and called out of the world by the doctrine of the gospel, to worship the true God in Christ, according to his Word" (1 Cor. 1: 2). It may be "all the elect of God, of what nation soever, from the beginning to the end of the world, who make but one body, whereof Jesus Christ is the Head" (Col. 1: 18). And then there is "the general assembly and

church of the first born which are written in heaven" (Heb. 12:23). But there is a visible organization known as "the church" that has a distinct mission in the world.

The Christian Church was founded by Jesus Christ himself (Matt. 16:18). He is both the Foundation of the church (Eph. 2:20), and the Head of the church (Eph. 5:23). He has loved the church and gave his life for its existence (Eph. 5:25; Acts 20:28). He is the very life of the church (Eph. 1:23), and through him the church is a unity (Eph. 4:12-16).

In the New Testament there are three expressive figures used to illustrate the nature of the church. First. The church is a building (Matt. 16:18 and Eph. 2:20-22). This figure represents the proper organization and unity of the church. Second. The church is a body (1 Cor. 12). This figure represents the organized body at work, each member doing the work for which he is best fitted. Third. The church as a bride (Eph. 5:22-33). This figure represents the "called-out" characteristic of the church, and urges loyalty to Christ, purity of life and obedience to the Word on the part of every member, every local organization, and of the entire church as a body. These three figures represent the organized church with its proper officials (Eph. 4:11), its proper rules and regulations (Matt. 18:15-20), performing its great mission in the world in a way that is pleasing to the great Head of the church.

The work and duties of the church are many. Its chief purpose is missionary and educational (Matt. 28:19-20; Acts 1:8). Its social duties and philanthropic service must be emphasized (Matt. 25:34-39; Acts 6:1-7; James 1:27). The services that have for their purpose the worship of God and the spiritual edification of

the membership must be regular and frequent (Eph. 5: 19-20; Col. 3: 16; Heb. 10: 25). The church is to administer discipline (Matt. 18: 15-20; 1 Cor. 5: 1-13). The church is to provide such officers by which the work of the church may be carried on (Acts 1: 15-26; Acts 6:1-5; Acts 13: 1-3). The church is to administer those sacraments and symbols by which members are admitted into the church, and through which they are brought into a larger understanding of the great fundamental principles of the Christian religion. In all the work of the church it is to be guided by the power and influence of the Holy Spirit.

Baptism. The Church of the Brethren has always held that a willing obedience to the ordinance of baptism is essential to church membership and to the promises of salvation. Alexander Mack made this ordinance very prominent in his reply to the critics of the church. There has never been any question in the church about the necessity of this ordinance, and but little trouble over the methods of its observance.

There is no question but that Jesus and the apostles commanded it (Matt. 28: 19; Acts 2: 38), and that the apostolic church practiced it (Acts 8: 38; 16: 33). The Brethren hold that it is for believers only and those who have manifested genuine repentance (Mark 16: 16; Acts 2: 38; 8: 37). This would exclude infant baptism. The Brethren believe that immersion, three times, face forward, is the only mode taught in the New Testament (John 3: 23; Matt. 3: 16; Acts 28: 19; 8: 39; Rom. 6: 3-5). "The apostles were commanded, according to Matt. 28: 19, to baptize in the name of the Father, and of the Son, and of the Holy Spirit. All this was symbolized by trine immersion, which was the prevailing mode of

baptism of the church until the twelfth century."—*Fundamental Doctrines,* p. 40.

Baptism is the symbol of cleansing and of the new birth (John 3: 5), whereby the individual dies to sin, is born into the kingdom of God and arises to walk in newness of life.

The Church of the Brethren emphasizes faith and repentance as antecedents to baptism. When an individual applies for membership he is first instructed in matters pertaining to Christian life and conduct. Matt. 18: 15-20 is read as directions for his living in peace and love with his brethren. Either at this time or after he is taken into the water he is asked the questions: " Do you believe that Jesus Christ is the Son of God and that he brought from heaven a saving Gospel? Do you willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of the world? Do you covenant with God in Christ Jesus to be faithful until death? " The applicant having been led into water of sufficient depth, kneels, and by the officiating minister is completely immersed, three times, face forward.

In performing this rite the minister uses these words: " Upon this, thy confession of faith, which thou hast made before God and these witnesses, thou shalt, *for the remission of sins,* be baptized in the name of the Father, and of the Son, and of the Holy Ghost." After baptism, while in the water, the administrator lays his hands on the head of the candidate and offers up a prayer to God in his behalf, and for the gift of the Holy Ghost to the newborn child. Then the member is received, by hand and kiss, into church fellowship."—*Annual Meeting Minutes,* 1848.

Feet-washing. The Church of the Brethren has always accepted and practiced this ordinance which was established and commanded by Jesus Christ. In that upper room, on the last evening he spent with his disciples, "He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded" (John 13: 4-5). The disciples did not understand it. It was different from any ceremony or custom with which they were acquainted. Peter, at first, refused to have his feet washed, but was told, "If I wash thee not thou hast no part with me" (John 13: 8). Then followed the explicit command: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet" (John 13: 14). He had given them a most striking lesson in unselfishness, humility and in loving service for one another. The disciples understood it, the apostolic church evidently continued it (1 Tim. 5: 10), and the Brethren have never questioned it.

Led by the officiating minister, the brethren and sisters, with the sexes seated at different tables, engage in this service. Girded with a towel and provided with a basin of water, each brother and each sister stoops before his brother or her sister and washes their feet and wipes them with the towel. This is followed not only by the hearty handshake, but also by the Christian salutation, the holy kiss, and with a "God bless you"; and so the service continues until each communicant at the tables has engaged in the service.

The Lord's Supper. The Brethren, in using this term, refer not to "bread and the cup," as most denominations do, but to the full meal which Jesus ate with his

disciples in the upper room. A meal had been prepared (Matt. 26: 19; Luke 22: 13); and while it was called a passover, it differed in many respects from the Jewish passover. The fact that it occurred the evening before the regular passover (John 18: 28), and that it differed so very much from the regular passover (compare John 13: 4, 5, 12, and Matt. 26: 26 to 29 with Ex. 12: 14), indicate that it could only be spoken of figuratively as a passover. Besides, Luke (22: 20), John (13: 2), and Paul (1 Cor. 11: 25), all call it a supper. Jesus had already washed the disciples' feet (John 13: 12), and was eating with his disciples (John 13: 18-26). It was after supper that the memorial of the bread and the cup was instituted.

"Jesus was about to introduce an institution, the loaf and the cup, that would be, to his disciples, a passover of a greater spiritual import, and of a much higher type than the Mosaic passover had ever been to the Jews. It was a passing over, indeed, that justified a reference, in a figure, to the regular passover."—*New Testament Doctrines,* p. 109.

The disciples understood it to be an ordinance to be continued. Paul, in giving directions for the proper observance of this meal in the church, calls it a supper (1 Cor. 11). Both Peter (2 Peter 2: 13) and Jude (Jude 12) refer to this ordinance as a love-feast.

"This common meal, eaten together by the believers, is the bread and water covenant which always symbolizes brotherhood and peace. All differences are forgiven and a pledge of peace and mutual fellowship is made. Surely nothing is more fundamental in Christianity than brotherhood and peace which are symbolized in this agape or love-feast."—*Fundamental Doctrines,* p. 41.

There have been some differences in methods of observing the love-feast, such as whether the meat should be lamb or beef, whether the supper should be on the table during feet-washing or not. But in general these differences have been slight. Generally this custom prevails: the meal is prepared, usually under the direction of the deacons and their wives. It generally consists of beef, with soup of bread and beef-broth. These, together with bread and water, are placed on tables before the evening service begins. The supper is covered and untouched until after feet-washing. Then the supper is uncovered and, after thanksgiving, is eaten quietly and with very little conversation. Many think of it as not only typifying fellowship, but that it also points forward to the great supper in the evening of the world (Rev. 19: 9).

The Bread and the Cup. This ordinance is very clearly described in the gospel writings (Matt. 26: 22-29; Mark 14: 22-24; Luke 22: 19-20). It was perpetuated in the Christian church. It is very vividly described and very forcibly taught by the Apostle Paul: "For I received of the Lord that which also I delivered unto you, that the Lord Jesus, in the night in which he was betrayed, took bread; and when he had given thanks he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come" (1 Cor. 11: 23-25). "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ" (1 Cor. 10: 16)?

Using this last verse, but stating it as a positive form, the brethren and sisters of the Church of the Brethren break to each other the bread, and pass to each other the cup. This memorial is always observed in connection with the feet-washing service and the love-feast. It was formerly the custom, and still obtains in some places, to observe the Christian salutation of the holy kiss between the love-feast and the bread and cup. It was thought fitting thus to bind themselves more closely together by this symbol of love. But there was a strong belief that such a break between the supper and the bread and cup was not warranted. The Annual Meeting of 1913 granted the privilege of dispensing with the salutation between the supper and the communion, "when it can be done in harmony." It is now being omitted in many places. Another question of long standing was this: The custom prevailed for the brethren to break the bread one to the other, but the officiating minister broke it to all of the sisters. There was a persistent belief that no such difference should be made. A number of committees studied the question carefully. The Annual Meeting of 1910 passed the following decision: "We grant the sisters the same privilege of breaking the bread and passing the cup that the brethren enjoy."

The Love-Feast and Communion Service is one of great importance in the Church of the Brethren. It may be observed any day in the week and at any time in the year. But it is always observed in the evening in harmony with the time of the first service (Matt. 26: 20; Mark 14: 17; John 13: 30; 1 Cor. 11: 2-3). The Brethren practice close communion, believing that only those who are of "one faith and one baptism" can have the union, harmony and oneness that are necessary to keep

the ordinances and commune together. Great emphasis is laid upon a proper preparation for this service (2 Cor. 13: 5; 1 Cor. 11: 28). So the evening service is preceded by an examination service. Sometimes this consists of a sermon on the subject, always followed by a season of fervent prayer. Sometimes the service is short. It usually occurs in the evening before the general service begins. At this service the officiating brother presides. This brother is chosen at the opening of the service, usually from the visiting ministers present and by them. He leads not only in the examination service but the services of the entire evening. It is now becoming quite common for the examination sermon to be preached at a regular Sunday service, some time before, so that it may have the largest results in preparing the membership for the ordinances of the house of God.

The Christian Greeting. The kiss was early adopted as the method of greeting in the Christian Church (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 16; 1 Peter 5: 14). The command is a very plain one. Not only did the apostolic church practice it, but it was continued in the church for centuries. There is no more reason for setting this command aside than to neglect any other. The Church of the Brethren has accepted this command and this symbol of love. It is practiced at the feet-washing service and, in general, on occasions of worship, brethren saluting the brethren, sisters saluting the sisters.

The Anointing Service. "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the

Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5: 14, 15).

The Church of the Brethren generally observes this means of grace and blessings. They believe that this service is for believers only (A. M., 1912). It is the privilege of those who are sick to call for the elders to perform this rite. In the absence of elders, ministers may administer it. In the performance of this service, James 5: 13-20 is read by one of the elders or ministers. Fervent prayer is engaged in, especially petitions for the sick. The afflicted one is then raised to a sitting posture. One officiating brother pours the oil into the hand of the other who, three times, applies the oil to the head of the sick, saying, "Thou art anointed in the name of the Lord, unto the strengthening of thy faith, unto the comforting of thy conscience, and unto the full assurance of the remission of thy sins." Then both brethren place their hands upon the head of the sick and offer fervent prayers in his behalf.

There have been different views on the purpose of the anointing. Some think of it as being for the physical healing only. Others think of it as largely spiritual in its benefits. Some think of it as being, very much like the extreme unction, a final preparation for death. But this view is being largely abandoned. The most prevailing view is likely best expressed in the words of Elder J. H. Moore:

"The purpose of the anointing is twofold: First, the restoration to health, and as a second consideration it is promised that if the sick person 'have committed sins, they shall be forgiven him.' We read that 'the prayer of faith shall save the sick'—that he is to be raised up from sickness. When called to the bedside of the sick,

devout elders pray over them, and anoint them with oil in the name of the Lord. This they do, feeling that the God who knows all things will do for the sick that which is for their good. They pray for healing, anoint for healing, and yet, with implicit confidence, trust the Lord to fulfill his promise in his own good way.

" There is another promise, and that is an important one. If the sick have committed sins, they shall be forgiven. This does not mean forgiveness where there has been a life of sin, or where there has been wilful or premeditated sinning. It means the sins growing out of the human weakness of saints whose faces are set Zionward. The supposition is that those who call for the anointing have done what they could to make wrong right, and that they have been striving to live right in the sight of God. And yet it is said of such, ' If they have committed sins.' A strong emphasis should be placed on the *if,* for it is not presumed that men and women can go on sinning for years, and then, near the end of life, have all their sins removed, because of the anointing service."—*New Testament Doctrines,* pp. 153-154.

The Simple Life. " Simplicity of life and honesty of purpose are jealously maintained. It is held that outward show with its attendant lusts and extravagance is incompatible with the Spirit of Jesus. In opposition to parading the empty, carnal life of the worldly throng whose only aim is to make a ' fair show ' before men, the strongest plea is made to live the simple life exemplified by Jesus and taught by the apostles. All questionable methods in business are unsparingly condemned. Effort to secure wealth for the purpose of hoarding it is held to be sinful. On the other hand, it is held that the acquisition of means to provide legitimate comforts and to

further the kingdom of God in the world is every man's duty.

"The Church of the Brethren stands opposed to questionable amusement; such as the theater, balls, the dancing hall, circuses, etc. The constant aim is to seek after those things that add strength and weight, and dignity to character.

"In keeping with this general principle, the members of the church dress plainly, after a manner that easily distinguishes them from the world. The ever-changing fashions of the world are sharply condemned. Jewelry and gold for ornament are discarded (1 Tim. 2: 9, 10; 1 Peter 3: 3-5). The dress of Christians should be 'modest . . . with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array,' with 'even the ornament of a meek and quiet spirit.' The sisters veil their heads in time of prayer and prophesying as Paul teaches (1 Cor. 11: 3-15).

"As a means to the end of maintaining the principle of plainness in the church body, a form of dress, known as 'The Order,' is taught. It is based on the presumption that it is helpful in maintaining the principle in practical form. And observation confirms the presumption. It is taught as a 'means to an end,' not the end itself. It is valuable only as it emphasizes and maintains principle. And since it is difficult, if not impossible, to maintain the principle without the help of a form, as it is shown in the lives of good-meaning people all around us, is it not the part of wisdom to hold on to what has proven helpful in maintaining the Word of God?"—H. C. Early, in *Two Centuries,* pp. 148-149.

A Separate People. "The true followers of our Lord and Master have always been recognized as a sep-

arate people. They belong to a kingdom that is not of this world (John 18: 36). Those who put off the old man with his evil deeds, and then put on the new man, are expected to separate themselves from everything that is evil, and even the things that have the appearance of evil.

"The call to a separate life may be found in 2 Cor. 6: 17, where we read: Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.' Every person who has been born of God, who has been dedicated, consecrated and sanctified—set apart wholly for the Lord's service—has heeded the call to come out from the world. Having done so, such persons will not be found living, thinking and doing as the sinful and unconverted world does. . . .

"Speaking on the subject of nonconformity, Paul in Rom. 12: 2 says: 'Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' The Revised Version has this rendering: 'Be not fashioned according to this world,' or according to this 'age,' as it stands in the margin. While this transformation is brought about by the renewing of the mind, it nevertheless relates itself to every phase of the new and consecrated life. It applies to character, methods of doing business, attending places of amusement and other places wholly unbecoming the Christian profession, as well as places of residence, houses of worship, occupations and even the clothing that is worn.

"Along all these lines the ideals of the world are modeled, not after the ideals that elevate, refine and purify, but after those that degrade. The follower of

Christ is not to fashion his life after worldly models. When he renounced Satan with all his pernicious ways, and put on Christ in baptism, he turned his back to the world, and it is therefore but proper, as well as logical, that he should, by his manner of life, show that he is a new man, seeking higher and better ideals than those offered by the world. This should lead to a transformation sufficiently distinct to enable Christians to be living epistles, 'known and read of all men' (2 Cor. 3: 2). They should be known by their manner of living, their dealings with their fellow-men and with one another, by the evils they shun, the good deeds they do, and by their well-studied efforts to avoid the things that have even the appearance of evil. Their character and deportment in life, in the interest of nonconformity, ought to be well enough defined to mark them as a separate people.

"Were this done there would be little occasion for defining the Christian's metes and bounds in any department of life. Instead of falling in with the misleading ways of the unconverted, they would seek the ways that are higher and better. Instead of being influenced by the cravings, the greed, the lust, the extravagance, and amusements of the unrighteous, they would rise to a higher plane of living, and labor to influence others for good."—*New Testament Doctrines,* pp. 96-97, 133-135.

The Doctrine of Love, as a positive force in the Christian life, is being more and more emphasized. Earnest, spiritual men and women realize that it is not enough simply to be good and keep away from sin. There must be a positive content to one's goodness. Jesus taught a new commandment, "that ye love one another as I have loved you." This love of Jesus was manifest in his great

concern for men and women, and in his service of love for them.

"God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10: 38). "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his steps" (1 Peter 2: 21).

Paul most strongly emphasizes this great doctrine in the familiar thirteenth chapter of First Corinthians. Without love, all other Christian graces count for nothing. It is the bond of perfectness (Col. 3: 14). It is the test of our discipleship, both to ourselves (1 John 3: 14) and to others (John 13: 35).

Christian love is the world's greatest need today. It will drive out of the hearts of men the ugly characteristics of selfishness, hatred, strife, murder and war. These are the things that shrivel men's souls and make them as nothing. Love will make men large-hearted, unselfish, efficient and willing to lend a hand wherever help is needed.

The Brethren have always been known as a people who manifest peace and good-will toward men. With a more active, positive spirit of love, the church will go forth in the world on the great mission of service which the Master has committed to his people. Nothing will so unite God's people and cause them to forget all technical differences as this simple but powerful command of our Lord.

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CHAPTER XIV

Biography

Much of the history of the church centers around a few able, energetic and faithful leaders. The names and records of some of these should be well known. These biographies have been well-written in our church papers and in various volumes of our church literature. Best of all their records are written in the work and progress of the church. All of this is recorded in the Lamb's Book of Life. But for the benefit of those who read these chapters, a few biographies are here given. It is difficult to make a proper selection. Evidently some will be omitted who ought to be included. The purpose is to give only those who have been leaders in various lines of church activities. Only a very few living men are included.

Joseph Amick will long be remembered as an aggressive leader in the church.

He was born in Mifflin County, Pa., October 28, 1834. Here he grew to manhood and married. In 1857 he united with the Church of the Brethren. Before this he had been interested in Sunday-schools. He was much grieved that the Brethren took so little interest in the education of their children. In 1857 he wrote a query for the Annual Meeting, which brought the first favorable answer from the Conference concerning Sunday-schools.

In 1862 Brother Amick located in White County, Ind. This territory was then in the bounds of the Bachelor Run church, which called him to the ministry in 1863. In 1865 the Monticello church was organized. He was one of its faithful leaders nearly twenty years. During this time he became a leading figure in Middle Indiana. He frequently served as officer of District Meeting and represented the District on the Standing Committee in 1879. He was much interested in Sunday-schools and missions and was really the father of the District mission work in Middle Indiana.

Brother Amick had proved himself an able financier. In 1881 he moved to Mt. Morris and took charge of the financial interests of the Brethren Publishing House. In this work he was eminently successful in placing the business on a sound financial basis. From a small private plant he guided its growth to the present large establishment, owned and directed by the Brotherhood. When advancing years compelled his retirement from service, he was succeeded by his son-in-law, the present business manager, R. E. Arnold.

Joseph Amick was the oldest of that remarkable group of four men who worked together for many years and who have done so much for the Brotherhood—Joseph Amick, J. G. Royer, D. L. Miller and J. H. Moore.

H. B. Brumbaugh. Henry Boyer Brumbaugh was a native of Huntingdon County, Pa., where he spent his entire life. He was born April 1, 1836. He spent his boyhood days on the farm. He received the public school training and also attended Williamsburg Academy and Cassville Seminary. He taught school nine years and spent seven years on the farm. He was married in 1860. His wife was Susan F. Peightal. To them was born one

son, Isaac Harvey, who has been at the head of Juniata College for more than twenty years.

H. B. united with the Church of the Brethren June 15, 1856. He was called to the ministry in 1864. In 1870 he and his brother, John B., with whom he was very closely associated in his long service for the church, began publishing the *Weekly Pilgrim* at James Creek, Pa. In 1875 they moved to Huntingdon, where they united their paper with the *Christian Family Companion* and the *Gospel Visitor*. He had a constant editorial connection with the church papers for nearly fifty years—to the last serving as a contributing editor. In 1889 he was ordained to the eldership and had presiding care of the Huntingdon church for thirty years. He served at least six times on the Standing Committee, acting as writing clerk in 1904. Through his long editorial career he had many admiring readers. In 1910 he published his book, *Onesimus*. In 1894 he published the church manual which has been in large use in the church.

In 1876 he was one of the founders of Juniata College. He was the first and only president of the board of trustees, having already served in that office for forty-two years. After the death of President James Quinter, he was acting president of Juniata College for several years, and also dean of the Bible school. He was always a keen student of men and books and events. In 1895 he made an extended tour of Europe and Bible Lands. In the glory of his winter sunshine he awaited the angel summons, and enjoyed a very large circle of personal friends who are grateful to him for his long service to the school, church and country.

He died June 28, 1919.

H. C. Early. Next to Elder D. L. Miller, Elder H. C. Early has given the longest service on the General Mission Board. Since 1901 he has been a member of this important committee, serving for many years as vice-president, and, since 1913, as president of the board.

Henry C. Early was born May 11, 1855, in Augusta County, Va. He was raised on the farm, surrounded by the influences of a good home and with the ordinary school advantages of that day. He attended Normal School for two terms and taught from 1874 to 1883. Since then he has been engaged in agriculture, though of late years his church service has taken up practically all of his time. He was married in 1876 to Mary A. Showalter, to which union one son and five daughters were given.

He united with the Church of the Brethren December 12, 1876. He at once became active in Sunday-school. In 1880 he was called to the ministry in the Barren Ridge church and advanced in 1883. He became very active and successful as an evangelist, and through his efforts many were brought into the church. He also had a large hearing through his pen ministry, for he was a regular contributor to the *Gospel Messenger*. He was ordained to the eldership in the Mill Creek church in 1898. Since then his duties as elder and as a servant of the General Brotherhood have taken up much of his time.

He has served ten times on the Standing Committee, acting twice as reading clerk and seven times as moderator. As presiding officer he has been one of the most successful, having great ability to direct the work of the Conference. He has served on many of the most important committees of the last twenty years and has had a large share in shaping the policies and decisions of the Confer-

ence. He is a leader whom men may follow and feel safe. He is appealed to by many brethren for advice on questions of church polity and doctrine. In addition to his long experience on the Mission Board, he was chairman of the General Educational Board for seven years.

His interest in missions is keen and abiding. In 1913-1914 he made a trip around the world, visiting the mission fields of China and India. For a number of years he has been a contributing editor to the *Gospel Messenger.* He spent one year as pastor of the Washington City church. He is the presiding elder of the Mill Creek church, the largest congregation in Virginia.

Enoch Eby, 1828-1910, was born in Juniata County, Pa. His home training was good, but the social and educational advantages were poor. He joined the Brethren in 1845 and was called to the ministry in 1851. He had previously taught school, but did not feel that he had any special fitness for preaching. He finally surrendered himself to the Lord and in his hands became a great power for good.

In 1855 he moved to the Waddams Grove congregation, Northern Illinois. Here he was the means of bringing many into the church. He was ordained in 1864. He soon became a foremost leader in the Brotherhood. He served on the Standing Committee eighteen times and fifteen times he was chosen either moderator or reading clerk. He was one of the best moderators the General Conference ever had.

Elder Eby had wide interests in the church. He was the first missionary appointed to foreign lands by the Brethren. It was largely through his encouragement that Northern Illinois responded to the appeal from Denmark in 1877. He and his wife, together with Elder Daniel

Fry and wife, spent several months in Denmark. He was a member of the first Mission Board appointed in 1880 and was its chairman for nineteen years. He was interested in education, too, and was one of the moving spirits in founding McPherson College.

"As a minister he ranked, in his prime, among the very best pulpit orators in the church. He had none of the artificial niceties of the elocutionary art. His speech was natural and unstudied and came warm from the heart. He was able to move audiences as few men could in his time. He was not a debater, as was his ablest contemporary, Brother R. H. Miller. His power lay in exhortations and appeals to the heart and emotions, rather than to the reason, and he never failed to carry his audience with him. He was emotional, kind-hearted, courteous, genial and put his soul into his work. Few who knew him well will ever forget his hearty handshake and his warm greetings."—D. L. M.

Elder Eby was twice married: In 1847 to Hetty Howe, who died in 1867; in 1870 to Anna Gilfilen. All of his children joined the church when young. Two of his sons, D. B. Eby and L. H. Eby, have become able workers in the church. A grandson, Elder E. H. Eby, is a missionary to India.

James R. Gish was born in Roanoke County, Va., in 1824. His parents, who were members of the Brethren Church, set before him examples of righteous living. He was in poor circumstances and had to work hard when a boy. He received very little education; but by his careful study of the Scriptures he later became a minister of ability.

He was married to Barbara Kindig in 1849. In the same year they emigrated to Woodford County, Ill.,

where they secured some excellent land at a very low price. They united with the church in 1852, and Brother Gish was elected to the ministry the same year. His sterling character gave great power to his preaching. He knew the Scriptures well and had the fearless disposition to expound the truth. His wife, who was a good singer and a loving woman, was of great assistance to him.

In 1854 they returned to Virginia by private conveyance. The trip occupied many weeks, but it was well spent in preaching at many places. His interest for the welfare of the church was such that he went on many missionary tours, always at his own expense. After the war he went as far south as New Orleans. Later he and his wife went on extensive journeys through Tennessee. His special concern was for the isolated places. Frequently he assisted poor ministers to locate permanently in weak churches. He was the means of building up and organizing several congregations. He preached in no fewer than twenty-two States. The last nine years of his life were spent in the mission fields of Arkansas. Here his labors and sacrifices were great. It is surely an encouraging picture to see this old veteran of threescore and ten, accompanied by his faithful wife, toiling in the harvest fields for the Master. Declining years did not check his activity, and he passed away on the field of battle. After an illness of four months he died at Stuttgart, Ark., April 30, 1896. He was buried with his kindred and friends at Roanoke, Ill.

Notwithstanding his busy life, spent for the church, Brother Gish acquired considerable means. This he used freely to aid the poor and to spread the Gospel. After his death his generous wife turned over nearly $60,000 to the General Missionary and Tract Committee. This is

known as the Gish Fund. The income is used to furnish useful books, at a nominal cost, to the ministers of the Church of the Brethren. It has, no doubt, been a great blessing to the church and will continue to be so for years to come.

George Hoke was a native of Pennsylvania, born July 1, 1783. He came to Ohio, where he married Christina Mellinger, January 11, 1805. They were the parents of nine children. He was called to the ministry in the Mahoning church and ordained before 1820. He moved to the Canton church in 1826 and remained until 1844. He lived in the East Nimishillen church eight years and then moved to the Dickey church, where he spent his last years. He died June 23, 1861, aged 77 years, 11 months and 23 days.

Elder Hoke was a man of much prominence in the Brotherhood. He served for twenty years on the Standing Committee. From 1848 to 1858 he was moderator of the Annual Meetings. He was a strong leader, very kind but very decisive. He could call brethren to order in a very kind way. His voice was clear, strong and musical. He was short in stature, but rather stoutly built. He had a pleasant countenance, a dignified and courteous manner. He had a good command of both English and German. He was an able minister, a clear thinker, a profound and logical reasoner. At one time he had an extensive correspondence with a brother on the question of slavery, and completely won the latter to his views. It was his strong preaching that won Henry Kurtz to the church. Elder Kurtz was baptized, installed in the ministry and ordained by Elder Hoke.

One of his daughters, Elizabeth, married Elias Dickey. Elder Dickey served the church for twenty-five years in

the ministry, and was widely known throughout the Brotherhood. His son, Elder L. H. Dickey, of Fostoria, Ohio, is now nearing his eightieth year and has served in the ministry since 1865. He has lived since 1862 in the bounds of the old Rome congregation, Northwestern Ohio. His son, Dr. John P. Dickey, is dean of the Bible School at La Verne College.

John Kline was born in Rockingham County, Virginia, June 17, 1797. He never went to school very much, but learned to read and write both English and German. After his marriage he lived on a farm near the place of his birth; but in time he became also a practicing physician. He was elected to the ministry about 1834 and preached his first sermon February 8, 1835. At this time he began keeping a diary, and continued to do so for twenty-nine years. These records, which have been published in book form by his old friend, Benjamin Funk, tell of his many visits in Virginia and other States. They also record synopses of many of the sermons delivered by himself and other brethren. He has left an account of many visits to families in Virginia, and included many items of their family history. He served on the Standing Committee nearly every year for twenty years, and was moderator the last four years of his life. He was fully alive to the missionary work in the church. His yearly travels were very great, amounting to as much as 6,500 miles in a single year. He generally went on horseback and his diary gives much credit to faithful Nell. Often he would have appointments for preaching every day for weeks ahead. He was faithful to every trust committed to him and never disappointed his people. He had a commanding presence, a wonderful knowledge of the Scriptures, and a power to deliver his mes-

sages in an effective way. His advice was much sought on matters pertaining to the welfare of the church. In some years he preached as many as fifty funerals.

He opposed slavery, war and secession. In this way he incurred the hatred of the enemies of his country. After the great rebellion began he continued to pass through the lines to visit his Northern brethren. In the spring of 1864 he attended the Annual Meeting at Hagerstown, Ind., and took a prominent part. He preached at many places on this journey. He fully realized his danger in his valley home, but he returned with the faith that whatever happened all was well. June 15, 1864, he went a short distance from home to get Nell shod. Later in the day he was found dead by the roadside, his body pierced by several bullets. It is said that his assassins later met unhappy fates, but the first martyr missionary of the Church of the Brethren in America rested in the embrace of death, with a heavenly smile upon his countenance. By tender hands his loved remains were laid to rest in the Linville cemetery, where a simple marble slab now marks the grave of this saintly herald of the cross.

Henry Kurtz was born in Germany, July twenty-second, 1796. He received a very good education, intending to follow the profession of teaching. Later he prepared for the Lutheran ministry. He came to America in 1819. While on his voyage he became acquainted with a young man who had been educated for the Catholic priesthood. Years afterward these two men met at an Annual Meeting, not a Lutheran and Catholic, but both of them ministers of the Church of the Brethren. Upon his arrival he at once entered upon his ministerial duties in Northampton County, Pa. The next year he married Anna Catherine Loehr. Three years later he moved to Pittsburgh,

where he remained three years. While engaged in his work here he began to doubt the validity of infant baptism. When he made known his conviction quite a stir was made by the Lutherans. He was finally excommunicated and lost his charge. In 1826 he moved to Ohio, and settled in Stark County the next spring. He had learned of the Brethren and soon became much interested in their faith and practice. He was baptized in 1828 and elected to the ministry two years later. His father-in-law opposed his joining the church. He persuaded a schoolteacher, Frederick P. Loehr, to try to convince Henry that the Brethren were not right. Loehr failed in his mission and later he himself was baptized and became an elder in the church.

In 1838 Elder Kurtz returned to Germany on a visit to his parents. While there he preached in Switzerland and baptized several members. He continued to reside in Stark County until 1842, when he was called to the Mill Creek church, Mahoning County. Here he was ordained to the eldership in 1844. He was elder of this congregation for thirty years. His fine education made him a very useful man in the church; especially in the Annual Meeting, where he served on the Standing Committee twenty times, acting as clerk nearly every year. In 1851 he revived the literary activity of the church by sending out the first numbers of the *Gospel Visitor*. For ten years he had desired to do something of this kind, but the Brethren had never considered it advisable. His early trials were severe and the life of his paper uncertain. Finally the Annual Meeting refused to interfere and the paper became firmly established. In 1856 he secured as his assistant James Quinter, who became editor when Elder Kurtz retired in 1864. He used German fluently

and preferred to write his editorials in his native tongue and have them translated into English. He was wide awake on the question of higher education. He possessed much musical ability, both vocal and instrumental. He was one of only a very few Brethren who possessed an organ in those days. As his ability was more along literary and editorial lines, he did not become active in committee work. He died on January 12, 1874, aged 77 years, 5 months and 21 days.

S. N. McCann. Samuel N. McCann was born in the mountains of Upshur County, West Virginia, December 15, 1858. The advantages of his home life and of the community were very few. His parents were hard-working people, and from them he inherited a strong body and a strong mind. His mother was a devoted Christian and instilled Christian principles in her son. He united with the church at fourteen and was called to the ministry at eighteen. He determined to be a teacher. By hard study he secured a certificate and taught several terms. He entered Juniata College in 1880 and completed the Normal English Course in 1883.

In 1885 he became a member of the faculty of Bridgewater College and remained in this connection during much of his life, though he was absent at different times for service in the field and for study. He spent the years 1887-1890 on the frontier field in Southern Missouri and Arkansas. 1895 to 1897 were spent in the Baptist Theological Seminary at Louisville, Ky. While here he was called by the General Mission Board to take up the work in India. There he gave ten years of faithful and heroic service, proving himself a leader of large vision and of great executive ability. While at his post of duty he contracted a disease which made it necessary

for him to leave the field permanently. For a while after his return he worked for the General Mission Board, and then again took up his work as teacher at Bridgewater, where he remained until his death.

Brother McCann was ordained to the eldership in 1894. He proved himself a great blessing to the church of his choice. He was willing to make any sacrifice whatsoever for the church. Though he was almost a constant sufferer during the last ten years of his life, he bore his affliction with great courage, and in the meantime was doing a great amount of work. His two books, *The Lord Our Righteousness* and *The Beatitudes,* have proved to be of much help and comfort to all who have read them. Through his sermons, lectures and institutes he reached a large body of hearers. His teaching was always sound, spiritual and uplifting. He had convictions and he dared to stand for them. He served three times on the Standing Committee, twice as writing clerk.

Both in his State District and in the Brotherhood he was a trusted leader.

He was married to Elizabeth Gibbel at Bulsar, India, June 29, 1898. To them were born a son and a daughter. He spent the summer before his death in North Dakota, holding series of meetings. While here his health completely gave way and he passed to his reward August 24, 1917.

John Metzger was born in Blair County, Pennsylvania, December 20, 1807. His grandparents had emigrated in 1758 from Holland to Baltimore, where each was sold for several years' service to pay for their passage across the Atlantic. When John was twelve years old his parents moved to Dayton, Ohio. Here he married Hannah Ulrey, in 1828, and soon after this both of them

joined the Church of the Brethren. In 1834 they moved to Tippecanoe County, Ind., where he was elected to the ministry the next year. He saw that the harvest was great but the laborers indeed were few. He preached his first sermon in a sawmill. He had varied experiences in preaching to the hardy pioneers, but the Lord blessed his work and many were brought into the church.

He was ordained to the eldership in 1843. After 1848 he seldom missed an Annual Meeting, always paying his own expenses and preaching at many places, both going and coming. About 1860 he moved to Cerro Gordo, Ill. He called upon Abraham Lincoln at Springfield just before the President-elect started for Washington. He continued his ministerial work in his new home with unabated zeal, and often went back to his old Indiana home, preaching at many places along the way. It is said that he preached in at least twenty different States. Through his efforts many members were brought to the church in St. Louis.

Though he started poor in life, and always sacrificed his own interests to those of the church, the Lord blessed him in temporal things, a due part of which he returned to the Giver. In 1878 he built a house of worship at Cerro Gordo, Ill. Elder R. H. Miller dedicated it to the service of God.

In 1887 his aged wife died and two years later he married Sister Parmelia Wolfe, the widowed daughter-in-law of Elder George Wolfe. In 1890 they moved to Lordsburg, Calif. Here he spent his last years peacefully. He engaged in planting a fruit orchard and was interested in the Lordsburg [La Verne] College. He gave his last address at the District Meeting of California, in March, 1896. Shortly after this he made one more

journey across the Rocky Mountains, to his old home at Cerro Gordo. Here, on May 25, 1896, surrounded by his family, he peacefully fell asleep. Thus ended the noble life of one who had served the church for sixty-one years in the ministry, had been on eighteen Standing Committees, had acted on dozens of committees sent to all parts of the Brotherhood, and had traveled thousands of miles to tell the sweet story of the cross. By his unselfish labors hundreds had been brought into the fold of Jesus Christ.

D. L. Miller. Daniel Long Miller was born near Hagerstown, Md., October 5, 1841, the eldest child of a family of thirteen children. His father was a miller by trade, as well as by name, and in this business D. L. became proficient. He secured the scanty training given by the common schools of his day. But he acquired a great love for reading. He early began to collect books for what later became a large and excellent library. He taught school for a number of years in Maryland and Pennsylvania. As early as 1860 he had made a trip to Mt. Morris, Ill., and several trips back and forth in the few years following. In 1868, after his marriage to Elizabeth Talley of Philadelphia, he settled in the mercantile business in Polo, Ill. After some reverses he became very successful in business.

While in Maryland in 1863 he accepted Christ by baptism. From this time on he had an active interest in the work of the church. While at Polo he and Sister Miller took an active part, both in Methodist Sunday-school in town and in the Brethren services, six miles in the country. His success in business and his active interest in church work attracted the attention of the Brethren in Northern Illinois.

In 1879 he was invited to become business manager of Mt. Morris College. He showed his usual business ability in this new work. From 1881 to 1884 he was acting president of this institution, and from 1883 to 1913 president of the Board of Trustees. In 1883 he and his wife made a trip to Europe and Bible Lands. His articles in the *Gospel Messenger* attracted wide attention in the church, and his first book, *Europe and Bible Lands,* has been one of the most popular ever published by the Brethren. On his return to America he was elected a member of the General Mission Board, of which he has been a member ever since; though since 1910 he has acted only in an advisory capacity. In 1882 he, together with Elder Joseph Amick, took charge of the *Brethren at Work* and made it a success. Since 1884 he has been on the editorial staff of the *Gospel Messenger,* first as office editor, and since the death of Elder James Quinter, in 1888, the senior editor.

He is widely known as a great traveler. In 1891 he made an extended tour of Egypt and Palestine. *Wanderings in Bible Lands* records his journeys. In 1895 he made his first trip around the world. *Girdling the Globe,* in 1898, was the written record of this journey. In 1904 he and Sister Miller made an extended tour of oriental countries. *The Other Half of the Globe,* published in 1906, completed his books on his travels. In the meantime he had published two other books, *Seven Churches of Asia* and *Eternal Verities.* In 1912 he was joint author, with Galen B. Royer, of *Some Who Led.* But his large production of books is only a small portion of the products of his ready and skillful pen. For thirty-five years he has been a large contributor to the *Gospel Messenger.*

June 15, 1887, he was called to the ministry in the Mt. Morris congregation. He was ordained to the eldership in 1891. The same year he represented Northern Illinois on the Standing Committee, where he was closely associated with the well-known R. H. Miller, who was that year serving his last time on the Committee. Five times has he served as writing clerk of the Conference and twice as its moderator. He has served on many of the most important committees appointed during the last thirty years.

Both as a minister and lecturer he is widely known as "D. L." His ability and works have attracted the attention of educated men at home and abroad. He has been offered some high honorary degrees. But his greatest joy is to see the church of his choice prosper and the kingdom of God triumph. He has been one of the heaviest donors in the Brotherhood to the cause of missions and education. He is still active and does much preaching among the churches. His home is at Mt. Morris, though he spends most of his winters in California. He enjoys a large circle of personal friends and maintains a large correspondence. Though he and Sister Miller have no children of their own, there are many in the church to whom they are indeed spiritual parents.

Jacob Miller, 1735-1816. Elder Jacob Miller was one of the most active men in the history of the church. He was born in Franklin County, Pa. He early united with the Brethren there and was called to the ministry. In 1765 he moved with the tide of emigration southward and settled in what is now Franklin County, Va. He was the first Brethren minister in the State. He was very active in his calling. Largely through his efforts and those of his colaborer, William Smith, whom Elder Miller

had baptized, most of the pioneer churches in Southern Virginia were founded.

In 1800 he moved to Southern Ohio and settled near the Miami River, south of where Dayton now stands. The dense forests then were full of Indians. Elder Miller gained their confidence and protection. He preached through all of the frontier settlements in Montgomery and Preble Counties, where now the Brethren churches are so prosperous. Some of his Virginia relatives settled on Four Mile Creek in Indiana territory. To these he made visits and preached for them. He organized the first congregation in Indiana, on Four Mile Creek, in 1809. He thus became the pioneer preacher and organizer of churches in three States, Virginia, Ohio and Indiana. He died in 1816 and was buried near his Ohio home.

Elder Jacob Miller has many descendants. He had twelve children and nearly one hundred grandchildren. Nearly all of these grew to maturity and raised large families. Among his descendants were many active workers in the church. Two of his sons, David and Aaron, settled around the Nettle Creek church in Indiana and later the Portage church near South Bend. One of his grandchildren, Elder Jacob Miller, Jr., of the Portage church, was for many years the leading elder in Indiana, and one of the most influential men in the Brotherhood.—*History of Indiana,* pages 378-383.

Robert Henry Miller. Elder R. H. Miller was a native of Shelby County, Kentucky, born June 7, 1825. When he was seven years old his parents moved to Montgomery County, Ind., where Robert spent most of his life. He had the meager advantages of the country schools of his day. For a while he attended Waveland

Academy, where he prepared for teaching school. In this profession he spent but two years. After his marriage, in 1846, to Sarah C. Harshbarger, he settled on the farm, where he spent all his time until he was called to the ministry.

From a boy R. H. had been thoughtful and steady. His parents were Baptists. He himself had once become very much interested at a Methodist camp meeting. His wife was the daughter of a deacon in the Church of the Brethren. Together they united with the church in the spring of 1858. August 16 of the same year he was called to the ministry. He had long been known as a speaker of ability. When a boy he took great interest in the country school debates. He had read law and had been engaged in pleading some minor cases. He was well known as a local temperance lecturer. Now, as a minister, he preached well from the beginning. He was soon ordained and placed in charge of the Racoon Creek church.

Robert's ability soon became known and there was much demand for his services. He began defending the church doctrines in public debates and became the most able advocate of the doctrines of the church. *The Doctrine of the Brethren Defended,* published in 1876, is a standard treatise on doctrines and ordinances. For the church papers he was a frequent contributor. He was an associate editor for a while of both the *Primitive Christian* and the *Brethren at Work,* and was editor-in-chief of the *Gospel Preacher* before that paper joined the Progressive Movement. He was also president of Ashland College, Ohio, for eighteen months.

Elder Miller's first wife died in 1880. Four of their eight children had preceded her. In 1881 he was married

to Emma Norris of Maryland. They moved in 1882 to North Manchester, where he spent the last ten years of his life. By this marriage he had five sons, four of whom with the mother are yet living.

At North Manchester, Elder Miller efficiently directed the church for ten years. During the days of division he did much to hold members true to the church. In Middle Indiana he was a father. In the Brotherhood at large he was a foremost leader. He was ever an able preacher and remained in active service to the last. He died March 8, 1892, at the home of his brother and friend, President J. G. Royer, of Mt. Morris, Ill., to which place he had been called to deliver a series of doctrinal discourses during the Special Bible Term.

A complete history of his life and work, by Otho Winger, was published by the Brethren Publishing House in 1910. For shorter biographies see *Some Who Led,* pp. 139-143; *History of the Brethren in Indiana,* pp. 388-394.

B. F. Moomaw. Elder Benjamin F. Moomaw was born March 30, 1813, and died at his home near Bonsacks, Virginia, November 6, 1900, in his eighty-eighth year. His education was limited, and yet it was fairly good for his day. But through a long life of service and study he became widely known all over the Brotherhood as an author and preacher of great ability. He was elected to the ministry and ordained to the eldership while yet a young man. He became the owner of a large farm and was very successful in all his business transactions. Here in his commodious, picturesque, southern home he entertained hundreds of brethren who always enjoyed his hospitality and the charm of his extra conversational powers. He built up a large congregation,

over which he presided with rare skill and firmness. He was cool and level-headed in all circumstances in life. Like Elder John Kline, he opposed slavery, secession and war. His life was in much danger during the rebellion, but he so conducted himself that after the conflict was over he had the respect of both parties. He was instrumental in getting the Confederate Congress to exempt the Brethren from military duty on payment of five hundred dollars.

He was prominent in the Annual Meeting, serving on the Standing Committee seven times. He served on some of the most important committees ever appointed by Annual Meeting. In later years he was familiarly known everywhere as "Father Moomaw." He wrote much for the church periodicals on various subjects. He once held a debate by letter with a Rev. Jackson, on the subject of baptism. In this debate he had the unusual success of converting his opponent and baptizing him into the Church of the Brethren. Another one of his books, *The Divinity of Christ,* grew out of the question, "What think ye of Christ?" put to him by a young man who could not accept the Divinity of Christ. He devoted his last hours to reminiscences of his church work and telling of the blessings with which God had crowned his days. He told his family that he was going to the grave with the same satisfaction that he went to hear a sermon on a pleasant day.

J. H. Moore. For a period of more than forty years no man has had larger influence in the Church of the Brethren than Elder J. H. Moore. During this time there has been a steady stream of literature from his ready pen. For thirty-three years, as editor of the church

periodical, he was not only a constant contributor, but directed largely the character of the entire paper.

John H. Moore was born in Salem, Roanoke County, Va., April 8, 1846. In 1850 his parents moved to Woodford County, Ill., and six years later to Cedar County, Mo. Here the family was building up a prosperous home, when the Civil War in that land made their lives unsafe. The family fled hastily, leaving all their goods and possessions behind them. They located in Adams County, Ill. Here the young Moore came in touch with the well-known George Wolfe. He had already joined the church at thirteen and was taking great interest in spiritual matters. His acquaintance with the aged Elder Wolfe was a great blessing to him. He began a careful study, not only of the Bible, but of all other good literature he could secure.

In 1869, while living at Champaign, Ill., he was called to the ministry. In 1876 he located at Lanark, Ill., and soon formed an editorial connection with the *Brethren at Work*. Later, when the name of the paper was changed to the *Gospel Messenger,* and the office was moved to Mt. Morris, he was office editor. In Northern Illinois he was one of the men to encourage the Danish Mission and the establishment of Mt. Morris College. His influence in the Brotherhood at this early date was very beneficial.

The years 1884 to 1891 were spent in Florida. He then returned to the editorial chair of the *Gospel Messenger* and remained in faithful and efficient service for twenty-four years. It is safe to say that during this time he was in closer touch with the Brotherhood than any other man. The beneficial results of his constant influence in the church would be very hard to estimate. He

was one of the most familiar persons at Annual Meeting and wielded a large influence on the decisions of that body. He served three times as writing clerk of the Conference.

The last Conference he attended as editorial representative was at Hershey, Pa., in 1915. To realize that the close of his active work for the church had come, on account of his advancing years, was a source of regret to thousands in the church. He retired from his long career with an honorable discharge and the grateful appreciation of the entire Brotherhood.

He has been twice married. His first marriage was to Mary S. Bishop in 1871. To this union were born four children, one of whom is Elder James M. Moore of Lanark, Ill. He has followed his father in active service in the church. His first wife died in 1888. He was united in marriage to Phoebe Brower, daughter of Elder George Brower, of Mexico, Ind. They are now living at Sebring, Fla.

Peter Nead was born in Hagerstown, Maryland, January 7, 1796. He received a good education for his day. His grandfather, who was a Lutheran, as also were his parents, wanted to educate young Peter to be a Lutheran preacher. He declined the offer and later learned the trade of a tanner. About this time he became interested in his soul's welfare. He first joined the Methodists and became a class-leader and a preacher among them. He was not satisfied, however, with his fraternity, and for a while became an independent preacher. Then happening to read a pamphlet written by one of the Brethren he became interested in their doctrine. A visit to a communion service further convinced him that the Brethren's position was right. He at once

joined the church and was soon put to the ministry. His ability to preach in English caused his services to be in demand. He married Elizabeth Yount of Rockingham County, Va., in 1825. He taught school and conducted a tanning business, while at the same time he was becoming more actively engaged in his ministerial work. In 1840 he moved to Augusta County, Va., and three years later to Botetourt County. In 1850 he located in the Lower Stillwater church, near Dayton, Ohio, where he continued to reside till his death, which occurred March 16, 1877.

Elder Nead was one of the most active writers of the church of his day. In 1833 he wrote a book entitled *Primitive Christianity,* which treated of the ordinances and doctrines of the church. The work, which contained 138 pages, was much read. In 1845 he wrote another book of about the same size on baptism and other subjects. These two books were combined into one volume, and with some additional writing were published as *Nead's Theology,* in 1850. This book became a standard work in the church. His last book, written in 1866, was entitled *Wisdom and Power of God as Displayed in Creation and Redemption.* A little later he assisted in starting the new church periodical, the *Vindicator.* Through this he strongly opposed the changes that were taking place in the church.

From his first acquaintance with the Brethren he always loved their principles and customs. His main purpose in life was the welfare and purity of the church. He was a diligent student of the Bible, an edifying preacher and a safe man in counsel. He served on the Standing Committee a number of times. He was fearless in defending the truth as he saw it. He was a faithful shepherd to his home congregation and gave much assistance

to surrounding churches. His health remained good almost to the last, though he died at the ripe age of eighty-one. By request he was buried in a plain coffin before the funeral service, "For why," said he, "should the dead body be taken to the meetinghouse? It can't hear." No one was especially selected to preach, but the brethren present improved the occasion.

James Quinter, 1816-1888. There is no name more familiar in the history of the Brethren than that of James Quinter. He was born in Philadelphia, the son of a day laborer. The death of his father left young Quinter his mother's only support when he was but thirteen. This interfered with his school work, but what he lost in school he made up by private study. He came under the influence of the Brethren and was baptized in 1832. From the very first he manifested much zeal and true devotion.

He began teaching school in 1834. In 1838 he was called to the ministry. His deep religious life and his intellectual attainments at once brought him into favor with the Brethren. He had many calls for preaching. In 1842 he accepted a call from the George's Creek church, Fayette County. Here he taught school for a number of years, but did effective work for the church. His ministry was blessed with wonderful results. About sixty persons were baptized here during the first six months of his labors. Among them was John Wise, who later became Brother Quinter's great colaborer.

At the Annual Meeting of 1855 he was appointed assistant to Elder Henry Kurtz, who had for years been writing clerk. He performed his work so well that he was kept at this work for thirty consecutive years, save one. Elder Kurtz, too, discovered the man whom he had

been wanting to assist him on the *Gospel Visitor*. Elder Quinter now moved to Poland, Ohio, in 1856, and the next year to Columbiana.

In 1861 he opened his school at New Vienna, Ohio, and maintained it for three years. In 1866 he moved the office of the *Gospel Visitor* to Covington, Ohio. In 1874 he purchased the entire interests of the *Visitor* and *Christian Family Companion* and consolidated them. He published this paper at Meyersdale, Pa., to which State he returned after an absence of twenty years. In 1876 he joined the Brumbaugh Bros. in the publishing business and moved to Huntingdon, Pa., the home of his remaining years. Here he edited the *Primitive Christian* until 1883, when he became the first editor of the *Gospel Messenger* and remained such until his death.

During this time he also was wielding an influence for higher education in the church. His first attempts had not resulted in what he expected, though through no fault of his own. In 1879 Professor J. M. Zuck, the founder of Huntingdon Normal, died. The trustees at once elected Brother Quinter president, a position which he held the rest of his life.

However active he was along these intellectual lines, he was just as active in church work. He was ordained to the eldership in 1856. For thirty successive years, except one, he was a member of the Standing Committee—the longest service ever given by one man on that body. His attainments made him the only choice of the brethren for writing clerk. During these years he was sent on dozens of committees to all parts of the Brotherhood. There were but very few important committees of which he was not a member. His great ability made him the only choice of his brethren in defending the principles of

the church in public debate until R. H. Miller took up that work. He had no particular liking for this work, but felt it his duty to respond to the call. His earnest, dignified, Christian spirit, as well as his ability in the Bible and in knowledge of history, made him a strong defender of the truth.

He had few equals in the pulpit. His sermons were well prepared and delivered in the power of the Holy Spirit. Many of them were preserved and edited, together with a history of his life, by his daughter, Mary N. Quinter. Seldom did he pass a Sunday without preaching. His sermons were addressed to the intelligence as well as to the heart. He was especially influential with people of superior culture.

His name was familiar wherever his brethren lived. When a boy, the writer well remembers his desire to attend the Annual Meeting at North Manchester, Ind., 1888, that he might hear Elder Quinter preach. Hundreds of others went to that Meeting with the same desire. He was to preach in the tabernacle on Sunday morning. On Saturday Brother Quinter arrived on the grounds. In the afternoon he listened to a sermon by Elder Daniel Vaniman. He closed the services by a few fitting remarks and hymn, and then called to prayer. While thus engaged in pouring out his heart to God the heavenly messenger gave him the welcome to come home, and amid the tears and sobs of a large audience and the tender ministrations of loving hands, his spirit took its flight. After a few appropriate and touching remarks by Elder Enoch Eby, the remains were prepared for the solemn journey to his home in Huntingdon, where he was laid to rest. He left three daughters, the two younger, Mary and Grace, being the children of a second marriage

to Fannie Studebaker, who also survived him. Mary was the author and editor of her father's life and sermons. For several years she was one of our faithful missionaries in India. Grace is the wife of Professor F. F. Holsopple. His eldest daughter, Lydia, became the wife of Elder J. T. Myers in 1877.

For a complete history of his life read *Life and Sermons of Elder James Quinter,* by Mary N. Quinter. For shorter biographies see *Some Who Led,* pp. 97-102; *Thirty-Three Years of Missions,* pp. 379-382.

John G. Royer was born in Union County, Pa., April 22, 1838. His family had descended from the French Huguenots. One of the early members of this family joined the Brethren at Conestoga in 1738. J. G. being of weak physical build, was given some school advantages. He attended an academy at Mifflinburg and a seminary at New Berlin, Pa. He began teaching at sixteen and continued in the profession fifty years. He began teaching in the Sunday-school in 1856 and was an active Sunday-school worker the rest of his long and busy life.

December 8, 1861, he was married to Elizabeth Reiff. In 1863 he moved to Darke County, Ohio, and eight years later to White County, Ind. He taught at Burnetts Creek a few years. In 1876 he was elected superintendent of the Monticello schools. He remained here until he was called to the presidency of Mt. Morris College in 1884. Professor Royer was not the first of our schoolmen, but he was the first to conduct a school with any great success for many consecutive years. He was president of Mt. Morris College twenty years. His influence in the Brotherhood through the lives of his students is immeasurable.

Brother Royer was elected deacon in 1862. In 1871 he was called to the ministry. He soon became a leader in Middle Indiana and in the Brotherhood. He served four times as writing clerk of the General Conference and was active in directing its deliberations and decisions. After his retirement from the presidency of Mt. Morris he spent much time preaching among the churches and in holding Bible institutes. He was ever entertaining and instructive in his preaching, which was generally of the teaching type. As a teacher he was unique and usually put his instruction in such a way that would be most forceful and lasting. He was a good writer, too, often contributing to the church papers. For some years he wrote the Christian Workers' outlines. His best known work is *The Sick, the Dying, and the Dead.* He passed to his reward January 25, 1917.

He was the father of eight children. The eldest daughter became the wife of Professor E. S. Young, founder of the colleges at North Manchester and Canton and author of many books on Bible study. The only son, Galen B., is well known throughout the Brotherhood for his long service as secretary of the General Mission Board.—*Brethren's Yearbook,* 1919.

Daniel P. Sayler, 1811-1885. For almost a generation Daniel P. Sayler was one of the most influential men in shaping the policies of the Annual Meeting. His grandfather, Elder Daniel Sayler, and his uncle, Elder Jacob Sayler, were active in the church. He joined the church in 1837 and was called to the ministry in 1840. Though he hesitated to accept he preached well from the first. In 1842, inside of three months, under his preaching, ninety-two persons were

baptized in the Beaver Dam church, Md. He was ordained to the eldership May 7, 1850.

His work among the churches was so great that only a man of his strong physical build could have endured the stress. On horseback he made many long missionary journeys to the churches, always paying his own expenses. On these journeys he was often accompanied by Elder John H. Umstad of Pennsylvania. Beginning in 1851 he served on the Standing Committee twenty-four times. Of that body he was frequently clerk or moderator.

Probably no man ever had a greater formative influence on the decisions of Annual Meeting than he. He was devotedly attached to the principles of the church, which he understood well. This, together with his wide experience, enabled him to be of great service to his brethren. In 1848 he framed the questions that are still asked of applicants for baptism. In 1860 he was the chairman of a committee—Elders John Kline, James Quinter and John Metzger being the other members—that presented to Annual Meeting an excellent plan for missionary work. While it was not accepted, it was placed on the minutes and evidently helped to arouse the missionary spirit. One paragraph of this report is worth repeating, because it recommends our present plan of having District Meetings, which was adopted in 1866 on the recommendation of another committee, of which Elder Sayler was chairman; and because it recommends the weekly offering, which we have not yet been willing to try!

"The committee offers the following advice: That the churches of the Brotherhood form themselves into Districts, to meet as often as they may judge it neces-

sary to transact their business; that each of said Districts have its treasury, and each of the churches which form said Districts have its treasury, the former to be supplied by the latter, and the latter to be supplied by weekly contributions as directed by the Apostle Paul (1 Cor. 16: 2): 'Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come,' a plan for raising pecuniary funds of divine appointment, and one which commends itself to our acceptance, both from its authority and excellency."

He served on many committees of importance like this one. It would be hard to estimate the extent of his influence. He was a close observer, a careful investigator and a fine organizer. Besides, he had the natural ability and that fearless disposition that carried out what he decided to be right. Though he was very progressive in his views of missionary work, Sunday-schools, education, etc., yet he had no sympathy whatever with the so-called Progressive movement. It was mostly through his influence that H. R. Holsinger was not given more time at the Annual Meeting of 1882.

He was a frequent contributor to the church papers. He was one of the associate editors of the *Pilgrim*. He was ever a strong opponent of slavery. The Union men of Maryland desired to make him a member of the Constitutional Convention of 1864, but he refused. Though he spent much time for the church, yet he prospered financially. He never wanted to be burdensome to his brethren. He always paid his own way to Annual Meeting, whether delegate or not. He was twice married. His first wife died in 1874. His second

wife and a young babe survived his death, which occurred June 6, 1885.

Solomon Z. Sharp, A. M., LL. D., son of Solomon and Magdalena Sharp, was born December 21, 1835, near Allenville, Huntingdon County, Pa. His parents were of Swiss descent and members of the Amish Mennonite Church, under whose strict discipline he was brought up. His common-school attendance was limited to twenty-one months, but when twelve years old he decided to be a teacher. He did much private study. He attended the State Normal School at Millersville, Pa., from which he graduated with the B. E. degree in 1860; two years later he received the M. E. degree. Later he received the A. M. degree from Jefferson College, Pa.

He began teaching at the age of nineteen. He bought a seminary at Kishacoquillas, Pa., and on April 1, 1861, started the first institution for higher learning ever taught by a member of the Church of the Brethren. This school was closed on account of the war conditions. After teaching two years at the State Normal at Millersville, he went in 1868 to Maryville, Tenn., where he taught ten years in Maryville College. At the same time he was active for the Brethren in church work and was ordained to the eldership in 1868. During this time, too, he had taken some special courses in science at the University of Cincinnati and at Harvard. He was also elected a member of the American Association for the Advancement of Science.

In 1878 he founded Ashland College, Ohio, and was its president for three years. While here he began to edit the first Sunday-school quarterly published by the Brethren. From 1881 to 1888 he was at Mt. Morris,

where he taught in the college and engaged in church work. When he left Mt. Morris, the college conferred upon him the LL. D. degree. In 1888 he founded McPherson College, and was its president eight years. In 1894 he was elected State Geologist of Kansas. From 1897 to 1900 he was president of Plattsburg College, Mo. Since 1902 he has lived in Western Colorado, where he has engaged actively in pastoral work and has been the means of bringing many into the church.

Dr. Sharp is indeed a pioneer and leader of many activities of the Church of the Brethren. At his advanced age his body is still healthy and his mind vigorous. He has been preparing a history of the educational work in the Church of the Brethren.

Wilbur B. Stover. To W. B. Stover the Church of the Brethren will always be indebted for his part in starting the work of missions in heathen lands. He was born near Greencastle, Pa., May 5, 1866. The death of his father in 1875 placed many of the family burdens upon him. The Stover family moved to Dupage County, Ill., in 1879. In 1884 he entered Mt. Morris College, where he remained several years, completing three different courses.

In 1885 he confessed Christ and was received into the church by baptism. From that time on his heart seemed to be set on the great missionary duty of the church. In 1891 he was called to the ministry. The following year he accepted the pastorate at Germantown, Pa., but continued special study that would give him greater preparation for his chosen field. In 1893 he was married to Mary Emmert of Mt. Carroll, Ill. From that time on she has been his faithful assist-

ant in all of his mission labors. He spent the first year after their marriage, in the churches, working up sentiment for the mission cause. In 1894 he and his wife were appointed for the field.

Their sailing for India was of greatest importance to the Church of the Brethren. It created an interest in missions unknown before. To him was entrusted the work of opening the great foreign field. He did his work well. He founded the work at Bulsar, India, and later took charge of the work at Anklesvar. In many ways he has been looked to as the father of the India Mission. That Brother and Sister Stover have deepest concern for the field, and willingness to sacrifice for it, is shown by the fact that they were willing to return to the work for the third time, though it meant for them to leave three of their five children in America to be educated.

Brother Stover was ordained to the eldership in 1901. He served on the Standing Committee in 1902 and 1913. Three books are the products of his pen: *Charlie Newcomer, India, a Problem,* and *Missions and the Church.*

L. W. Teeter. For a generation the name of Elder L. W. Teeter of Hagerstown, Ind., has been familiar in the Church of the Brethren. He was born in Wayne County, Ind., October 15, 1845. He received a good common school education, and for a while attended the Newcastle Academy. He acquired good and regular habits of study, which he has kept throughout his busy life. In 1866 he was married to a daughter of David Bowman. This connected him with that Bowman family which has given so many ministers to the Brotherhood.

In 1866 he united with the Church of the Brethren. In 1869 he was elected deacon, and was called to the ministry September 9, 1876. He took great interest in the work of the church and has served in almost every possible capacity. He soon became a successful evangelist and spent much time in the field. He was ordained to the eldership October 15, 1885. On the same day he was given charge of the Nettle Creek church, over which he has presided with a fatherly care for a generation. This church is the largest in Southern Indiana, and one of the largest in the Brotherhood. Its continued prosperity is evidence of his success as a leader. Not only in his church, but in his home community he is looked to as a spiritual father.

In his State District he has been a leader. He served twelve times as writing clerk of the District Meeting and thirteen times as moderator. He has represented his District twelve times on the Standing Committee. He was moderator of the Annual Conference in 1897, and twice served as reading clerk. He has been a member of many of the most important committees appointed by the Conference for more than thirty years. He served twelve years on the General Mission Board. For thirteen years he has been one of the trustees of Manchester College, in which institution he has taken a deep interest.

During his ministry he has preached nearly four thousand sermons and more than four hundred funerals. He has been quite active with the pen. He was a regular contributor to our church papers for many years. His ready pen and thorough knowledge of the Scriptures caused the church to look to him to furnish a commentary of the New Testament. This he com-

pleted in 1894, after almost four years of labor. For five years he was editor of the Brethren's Sunday-school literature.

There are few men in the Church of the Brethren who have served in so many different positions and with such general satisfaction. He is still vigorous and active and takes a great interest in all the work of the church.

Daniel Vaniman was born in Montgomery County, Ohio, February fourth, 1835. He was raised on a farm and did not have many educational advantages; yet by careful study he acquired sufficient knowledge to teach school. Not content with a knowledge of common school subjects, he continued his study in higher branches until he became a man of wide learning. He had a feeling when young that he would sometime be elected to the ministry, and quietly made preparation for the important work that was placed upon him in 1865. At this time he lived in Macoupin County, Ill. In 1876 he was ordained to the eldership and soon became a leader in Southern Illinois, and well known all over the Brotherhood.

He was an enthusiastic advocate of missionary work and better methods for work at home. He was for several years a member of the Book and Tract Committee, which was organized in 1885 and consolidated with the General Church Erection and Missionary Committee in 1894. It did a great work in spreading the Gospel through the means of distributing tracts and books. He helped to originate and formulate some of our best plans for missionary work. He was foreman of many important committees, one of which proposed the present plan of holding our Annual Meetings. For several years he was the traveling

secretary for the General Mission Board, and raised thousands of dollars of endowment. In this work he visited the churches in all parts of the United States.

Brother Vaniman served several times on the Standing Committee. He was moderator of the Conference three times. In characterizing his ability Elder D. L. Miller says: "He was a man with the remarkable gift of saying more in a few words than any public speaker or writer I ever knew. At Hagerstown, Md., he revolutionized the manner of presiding at our Conferences. He taught the lesson, not since forgotten, that the business of a moderator is not speechmaking, but giving his full attention to looking after the Conference. He was a man of system and methods, and did not fail to use them. He wrote the 'Plan for General Mission Work' adopted by the Conference, and to him more than to any other member of the board is due the credit of opening up the India Mission Field."

Brother Vaniman was twice married. His first wife, whose maiden name was Maria Kimmel, became the mother of the late A. W. Vaniman, and soon after died of consumption. In 1861 he married Sister Stutsman, of Elkhart, Ind. She and six daughters survived his death, which occurred very suddenly at McPherson, Kans., November 15, 1903. He had moved from Illinois to McPherson because he desired to enjoy an educational environment and to help build up the college.

John Wise, 1822-1909, was born in western Pennsylvania in 1822. He received a good education in his youth. He began teaching when he was eighteen and taught about thirty terms in Pennsylvania and Texas.

He was baptized June 14, 1842, under the preaching of Elder James Quinter. He was elected to the ministry the next year. During his early ministry he was often associated with Brother Quinter, to whom he looked for advice as a son would to his father. He was ordained to the eldership in 1854.

Brother Wise was small of stature, yet he possessed a remarkable voice. This, together with his good education and great knowledge of the Scriptures, caused his services to be useful to the church in many ways. He was probably the best reading clerk that ever served the Annual Meeting. He was reading clerk fifteen times and moderator in 1885. He served on many important committees, including the Berlin Committee, that disfellowshiped H. R. Holsinger in 1881, and the committee on the divorce question, 1888-1891, in which he made a firm stand against the position of Elder R. H. Miller.

He was a very forceful speaker in the pulpit. His travels were very extensive, amounting to as much as fifteen thousand miles in one year. In 1881 he, in company with Brother David Ruple, spent forty days among the River Brethren of Canada. They were considering the advisability of a union between the River Brethren and the Church of the Brethren. The visit was a pleasant one, though the union was never brought about. About thirty years ago he moved from Pennsylvania to Iowa, and later to Kansas, where he died June 26, 1909, at the age of eighty-seven years, having served in the ministry two-thirds of a century. Several years before his death he lost his sight, but had partially regained it before his death.

George Wolfe was born in Lancaster County, Penn-

sylvania, April 25, 1780. His father, Elder George Wolfe, crossed the Allegheny Mountains to western Pennsylvania in 1787, and after thirteen years of labor he moved his family to Kentucky, where he continued to reside until 1809, when he died on his homeward journey from an extensive preaching tour in Missouri and Illinois. George Wolfe, Jr., was married in Kentucky in 1803 and in 1808, accompanied by his brother, he moved to southwestern Illinois. In 1812 he and thirteen of his friends and neighbors were baptized by Elder John Hendricks of Kentucky. In the same year Brother Wolfe was called to the ministry, and the next year ordained to the eldership. Then, for more than fifty years, he was an untiring worker among the pioneers and was the chief factor in the establishment of many churches. He possessed marvelous ability, was an eloquent pulpit orator, a profound reasoner in debate and discourse, a constant reader who acquired a vast amount of knowledge, and a Christian whose integrity was never questioned.

He did not attend the Annual Meetings, and so did not influence directly the decisions of that body; but indirectly he did. The Far Western Brethren, as Elder Wolfe and his followers were known to the East, practiced the single mode of feet-washing, had no intermission between the Lord's supper and the communion, and allowed the sisters to break the bread and pass the cup the same as the brethren. In 1856 he had a long conference with a committee from Annual Meeting and agreed "to conform to the practice of the Brethren in general, when in communion meeting with them, and begged forbearance on the part of the brethren in general until they all should come to see alike."

This forbearance was granted, but the conviction gradually took hold on the Eastern Brethren that the single mode of feet-washing, as practiced by the Western Brethren, was right, and the practice spread until it has become the general order of the church. Elder George Wolfe died in 1865, at the ripe old age of eighty-five.

References and Readings

These twenty-five brethren whose biographies are here given are only "some who led." Lack of space in this book makes it necessary to refer the student to other works for biographies of such leaders as I. D. Parker, W. R. Deeter, Christian Hope, John P. Ebersole, Jacob Berkey, Isham Gibson, Hiel Hamilton, S. S. Mohler, Daniel Hays, A. H. Puterbaugh, Isaac Price, John Umstad, William Howe, D. B. Sturgis, J. S. Snyder, George Zollers, Jacob Zuck, C. E. Arnold, B. F. Heckman, and as many others. The student is referred to District and State histories for biographies of those connected with the territory these books cover. The following general references contain many biographies of our church leaders:

Some Who Led, by D. L. Miller and Galen B. Royer.
Thirty-three Years of Missions, by Galen B. Royer.
Brethren's Family Almanacs.
Missionary Visitors.
Church Papers.

CHAPTER XV

Bibliography

The student of the history and doctrines of the Church of the Brethren will be interested in securing a library of the books that have been written on the various subjects. For this reason the following paragraphs are given. The list is not complete, but includes the chief ones used in the preparation of this book.

History of the German Baptist Brethren in Europe and America, by Martin Grove Brumbaugh, A. M., Ph. D. 1899. Brethren Publishing House, Elgin, Ill., thirteen chapters, 559 pages, 80 illustrations. This is generally considered the standard work on the early history of the church. The first twelve chapters deal wholly with the history of the church in the seventeenth century. The last chapter gives a number of historical incidents, with a brief sketch of the doctrines and ordinances of the church.

The Tunkers and the Brethren Church, by H. R. Holsinger. Published by the author. 1901. Eight hundred and twenty-eight pages, dealing with the origin, doctrine, biography and literature of the church. It gives a very full account of the division of the church in 1881 and 1882. The largest part of the book then deals with the Progressive Brethren Church, in which the author was an organizer and leader. But the Old Order Brethren and the Church of the Brethren each have much historical material given about them. Chapter 4 gives a trans-

lation of Alexander Mack's book on Rites and Ordinances.

Two Centuries of the Church of the Brethren, or Beginnings of the Brotherhood. Bicentennial Addresses at the Annual Conference at Des Moines, Iowa, in 1908. Published by authority of the Conference by Brethren Publishing House. Twenty-three of the ablest speakers in the Brotherhood present the history and growth of the church, its doctrines, ordinances, piety, spiritual life, its attitude on moral issues, Sunday-schools, missions, education, publications, philanthropies, and some of the pioneer preachers.

History of the German Baptist Brethren Church, by G. N. Falkenstein. 1901. New Era Printing Company, Lancaster, Pa. This book is reprinted from the Pennsylvania German Society Annual of 1900. Twelve chapters, 154 pages, deal with the history of the church in the seventeenth century. The book gives an exceptionally good account of the Germantown church, of which Elder Falkenstein was pastor at the time he wrote this work.

Record of the Faithful, by Howard Miller, of Lewisburg, Pa. One hundred pages. A book of very useful data collected at that time, giving names of local congregations in every State District, the date of organization, the number of members when organized, the number of members in 1881. It also gives some history of the church up to that time. The book is not now in print and copies of it are hard to get.

Thirty-Three Years of Missions, by Galen B. Royer, secretary of the General Mission Board for thirty years. 1913. Brethren Publishing House. Four hundred and forty-eight pages. The most complete history of our

mission work, including the various plans of work, the organization of the General Board, the organization and progress of the work in the various foreign fields, and much of the work in the homeland. Biographies are given of all those who have served on the General Mission Board and of all those who had been appointed missionaries up to 1913.

Minutes of the Annual Meetings from 1778-1909 by the General Mission Board. 1909. Brethren Publishing House. This book, together with the Minutes from 1910 to the present, gives the largest source of original data to be found on the work of the church, especially on church doctrines, ordinances, polity, Christian life and worship. Very complete lists of all members of the Standing Committee, regular and special committees. There are no minutes available before 1778, and from 1778 to 1830 the minutes of twenty-one Conferences are missing.

Literary Activity of the German Baptist Brethren in the Eighteenth Century, by John S. Flory, Ph. D. 1908. Brethren Publishing House. Three hundred and thirty-five pages. A well-written, scholarly and very complete account of the Brethren in the eighteenth century. Since the Brethren did such excellent work at that time, this book is of more than ordinary interest and value.

The Dunkers: A Sociological Interpretation, by John Lewis Gillin. New York. 1906. Two hundred and forty pages. This book is the result of an attempt of this student and teacher of sociology to apply the principles of sociological theory to the interpretation of the Brethren. From this point of view it is interesting and scholarly, though no great attempt is made to give many connected historical data.

The Brethren's Reasons. This was a booklet of fifty-three pages, published in 1883 by a committee representing the Old Order Brethren. This committee stated that "the object and purpose of this pamphlet is to show how frequently the Brethren did petition the Annual Meeting to put away the new and fast movements of the church, and to explain and set forth the reasons and grounds for producing and adopting the Resolutions of August 24, 1881." As the committee states, the pamphlet is a collection of different petitions to Annual Meetings and their failures to secure decisions to please them. It is the best statement we have of their reasons why the Old Order Brethren left the church and organized another fraternity.

The Doctrine of the Brethren Defended, by Elder R. H. Miller. 1876. Brethren Publishing House. Four hundred and four pages. A book dealing with the subjects of the Divinity of Christ, Divinity of the Holy Spirit, Baptism, Feet-washing, Lord's Supper, the Holy Kiss, Nonconformity, and Secret Societies. Perhaps no other book gives such an exhaustive and clear-cut statement of the church doctrines and ordinances.

The Great Redemption, by Quincy Leckrone. 1898. College Printing Press, North Manchester, Ind. Two hundred and eighty-six pages. A general survey of the doctrines and ordinances of the Church of the Brethren.

Trine Immersion, by James Quinter. Three hundred and sixty-nine pages. Brethren Publishing House. The most complete and exhaustive study of this one subject in Brethren literature.

Tracts and Pamphlets. A compilation of more than sixty different tracts and pamphlets dealing with almost every form of the beliefs and practices of the Brethren.

For those who want any of the subjects briefly outlined, the book is quite valuable.

The Church Manual, by H. B. Brumbaugh. 1893. Brethren Publishing House. Sixty-four pages. It contains a declaration of faith, including a statement of the practices of the church, rules and formulas for conducting various kinds of services. It has been a very helpful little book for our ministers.

New Testament Commentary, by L. W. Teeter. 1894. Brethren Publishing House. Two volumes. While these volumes are a general commentary on the New Testament, the author naturally gives interpretations in harmony with the beliefs of the Brethren church, of which he is a faithful representative.

New Testament Doctrines, by J. H. Moore, former office editor of the *Gospel Messenger.* 1914. Brethren Publishing House. One hundred and ninety-two pages. One hundred different topics pertaining to the doctrines and ordinances of the church are discussed. These topics are all discussed in an interesting manner. There are no theological terms that would prevent the ordinary reader getting the meaning. Elder Moore's long service in the editorial chair and his very intimate acquaintance with the doctrines and practice of the church make his book of much interest to those who would get this information in a brief way.

Fundamental Doctrines of Faith, an outline by Daniel Webster Kurtz, A. M., D. D., president of McPherson College. 1912. Brethren Publishing House. Sixty pages. Ten chapters dealing with the doctrines of God, Man, Sin, Christ, Salvation, Church, Symbols, Nonconformity, Christian Life, and the Scriptures. Though professing to be only an outline, the terse language in

which it is written, and the numerous references to the Scriptures make it a book of much value to the student.

God's Means of Grace, by C. F. Yoder. Brethren Publishing House. 1908. Seven chapters, 631 pages. A scholarly and very complete exposition of ordinances and many of the doctrines which the (Progressive) Brethren Church and the Church of the Brethren hold in common. Six groups of three symbols each set forth the most fundamental teachings of the church.

Rites and Ordinances, by Alexander Mack, Sr. In 1713, at Schwarzenau, two small works were published, the beginning of our Brethren literature. Forty questions had been prepared by able men of opposing churches and sent to the Brethren for answers. The questions dealt with questions of the Brethren's faith and practice, especially concerning baptism. Alexander Mack answered each question frankly and with such wisdom and clearness that the critics seemed to be satisfied for the time being. The church was so well pleased with the result that it decided to publish both questions and answers and distribute them for the information of friends and neighbors. At the same time Alexander Mack wrote a more extended account of the faith and practice of the church. It was written under the form of a conversation between a father and a son, in which the father instructs his son concerning the faith and practice of the church. These works were published in the *Gospel Visitor* of 1854, and were spoken of as " the most ancient document of our Fraternity." They are also found on pages 45 to 117 of *Holsinger's History of the Tunkers.*

Elder John Kline, Life and Labors, by Benjamin Funk, who collected the material from the diary of Elder Kline. 1900. Brethren Publishing House. 480 pages. The

book not only contains much history about one of the great leaders of the church, but much valuable information about other men and about the work of the church recorded by an eyewitness.

Life of Uncle John Metzger, by M. M. Eshelman. Brethren Publishing House. 1898. Sixty-four pages. A very interesting story of this saintly man of God.

Life and Sermons of Elder James Quinter, by Mary N. Quinter. 1891. Brethren Publishing House. The volume contains a very complete history of the life of, and many of the best sermons preached by, this gifted leader of the church.

Life of R. H. Miller, by Otho Winger. 1910. Brethren Publishing House. Two hundred and sixty-nine pages. It contains a complete life of this able and versatile leader. It also gives many facts of church history that would naturally come in connection with the biography of one whose life was inseparably connected with the work of the church. The volume contains some of Elder Miller's best sermons and editorials.

Some Who Led, by D. L. Miller and Galen B. Royer. 1912. Brethren Publishing House. Two hundred and thirty-three pages. Sixty-four biographies of the leaders of the church during two centuries. A book of intense interest and of much historical value.

Southern California, by a committee, M. M. Eshelman, chairman. One hundred and eighty-five pages. A history of each congregation and biographies of the leaders of the District. A full history of La Verne College.

Idaho and Western Montana, by A. I. Mow. 1914. Forty-eight pages. A booklet describing the planting and growth of the church in these Western States.

Indiana History of the Church of the Brethren, by Otho Winger. Brethren Publishing House, Elgin, Ill. 1917. Eight chapters, 479 pages. A complete history of the church in this State, a sketch of each congregation, an account of the organization of the Districts, with something of the work of each District, an account of the thirteen Annual Meetings held in the State, sketches of all the missionaries gone from the State, a history of Bourbon and Manchester Colleges and biographies of the leading men and women of the State.

Southern Illinois, by a committee of three, Elder D. B. Gibson, chairman. 1907. A brief sketch of each congregation and the official minutes of the District Meetings from 1866 to 1907. These records are valuable because of the information given about some very prominent men in the church.

Middle Iowa, by a committee, J. S. Snyder, chairman. 1907. Eighty-eight pages. A brief history of the planting of the church in Iowa. The minutes of the State District, before division into Districts. Minutes of Middle Iowa, 1870-1907.

Northeastern Ohio, by T. S. Moherman and A. W. Harold. 1914. Brethren Publishing House. Three hundred and sixty-six pages. A complete history of the District, giving a history of each congregation and its most noted leaders, accounts of all their District Meetings and of the Annual Meetings held in the District, of the various activities of the District, including the beginning of the *Gospel Visitor* and the organization of Ashland and Canton Colleges.

Eastern Pennsylvania, published by a committee of five: S. R. Zug, John Herr, G. N. Falkenstein, J. G. Francis and D. C. Reber. 1915. New Era Printing

Company, Lancaster, Pa. Six hundred and seventy pages. Our largest District history, and especially valuable because of the history of all the colonial churches in Pennsylvania. The congregational history is given in groups under the head of the mother congregation from which they originated. Under miscellaneous matter there is a history of District, missionary, ministerial and Sunday-school meetings, with various tables of interest. There are one hundred and fifteen illustrations, though to our disappointment no pictures of the men who helped to make the church what it is.

Western Pennsylvania, by J. E. Blough. 1916. Brethren Publishing House. Six hundred pages. A very complete history of this large District. Each congregation has its history. The District Meetings are recorded and very full accounts of the missionary, Sunday-school and educational activities. There are nearly three hundred pages of biographies, with many illustrations and photographs of interest and value.

A History of the Brethren in Virginia, by Elder D. H. Zigler. 1908. Brethren Publishing House. Two hundred and seventy-eight pages. A brief but general history of the founding and development of the church in Virginia. It gives an excellent account of the experiences of the church during the Civil War. It contains biographical sketches, congregational sketches, accounts of State District organizations and of the various activities of the church.

Other District Histories will soon be in press. There is much interest being taken in searching for historical data pertaining to the organization and work of the church in various States. In a few years the student will

have access to much material that is now being collected for publication.

The Church Publications, including the *Gospel Messenger,* earlier church papers, the *Almanacs* and *Yearbooks,* the *Missionary Visitor,* Sunday-school papers, Annual Conference Reports, etc., contain some of the very best source material pertaining to doctrine, polity and history of the church. Wherever these publications are available the student should seek to become somewhat acquainted with them.

Review Questions on Chapters

CHAPTER I

Origin of the Church of the Brethren in Europe

1. What was the Protestant Reformation? Name some of the leaders.

2. Name the state churches in Germany recognized by the Treaty of Westphalia. What restrictions were placed upon those who did not agree with these churches?

3. Who were the Pietists? Name some of the leading Pietists.

4. Who was the founder of the Church of the Brethren? How was he influenced by the Pietists?

5. When and where was the Church of the Brethren organized? Why was the Church of the Brethren organized? Tell about the first baptism. Name the first eight members of the church.

6. Tell of the growth and persecution of the Schwarzenau congregation. Where did the Schwarzenau congregation move?

7. Name three other congregations organized in Germany.

8. Tell about the persecutions and internal troubles of the Creyfeld congregation. When and where did most of the Creyfeld congregation move?

9. Tell about the congregation at Westervain, Holland. When and where did this congregation emigrate?

10. Name the leaders of the Church of the Brethren in Germany.

CHAPTER II

Establishing the Church in America

1. Tell about the two emigrations of Brethren from Europe to America in 1719 and 1729.

2. What was the first Brethren congregation in America? Name the first members baptized at Germantown.

3. Tell about the missionary party of 1723. What two congregations were organized on this journey?

4. Who was Conrad Beissel?

5. Tell about the organization of the Ephrata Society. What effect did this movement have on the early Church of the Brethren? How did it affect the Germantown church?

6. What two able men were called to the ministry at Germantown in 1748? Describe the houses of worship at Germantown.

7. What able men served the Coventry church as ministers?

8. What was the largest colonial church? Name two of the leading bishops.

9. Name and locate, by counties, twelve colonial congregations. Name the leading ministers in these churches.

10. What is especially interesting about the Antietam church? Stony Creek? Who was the elder at Amwell, N. J.?

11. Name two churches in Maryland and the elders who founded them.

12. What can you say of the growth of the church from 1719 to 1770?

CHAPTER III

The Colonial Church

1. What can you say about the hospitality of the Brethren? What kind of neighbors were they?

2. How did the early church help her poor members?

3. What industries did the Brethren engage in? Name some of the different things done by Christopher Sower, Sr.

4. What was the importance of the Sower printing press? Name some of the early publications. Tell about the publication of the German Bible.

5. To what extent did the Brethren engage in literary work? Name the chief writers.

6. Who organized the first Sunday-school in America? What was the educational influence of the Sower printing press? What part did the Brethren take in the Germantown Academy?

7. Who was Count Zinzendorf? Tell about his attempt to organize the German churches in Pennsylvania. What part did the Brethren take in this movement? Who called the first Annual Meeting of the Church of the Brethren? What question was most likely discussed?

8. When and where was Alexander Mack born? Why did he decide to organize a new church? What two books did he write? When did he come to America? Tell all you can about the family.

9. When and where was Peter Becker born? Where did he join the Brethren? Why did he leave Creyfeld? What great service did he perform for the church in America? Why should the 1919 Conference be named in his memory?

10. Give a brief biography of Elder John Naas.

11. When and where was Alexander Mack, Jr., born? Tell about his connection with the Ephrata Society. Tell about his work as a minister for the Brethren. What was his ability as a writer?

12. When and where was Christopher Sower, Sr., born? What about his education? What can you say about his family? What did he accomplish in the printing business? What other activities did he engage in?

13. How well did Christopher Sower, Jr., continue his father's business? What misfortune overtook him during the Revolutionary War? (See *Brumbaugh,* pp. 413-423.) Where did he spend his last days?

14. Give brief biographies of the two Martin Urners.

15. Name the two able bishops of Conestoga.

16. For what is Elder John Jacob Price remembered?

17. What about the extent and influence of the work of Elder Daniel Leatherman?

18. How did others look at the Brethren in those days?

CHAPTER IV

Expansion and Growth

The reader and student should be able to tell some of the following facts about the organization and growth of the church in the different States and Districts:

When was the church organized in this section?

Who were the leaders in the early settlements?

Name some of the early congregations.

Tell about the growth and present size of the church.

Some of the church leaders the section has produced.

What has the State or District done in missions, education, philanthropy, etc.?

CHAPTER V

Disunion and Divisions

1. Why was the Ephrata Society called the Seventh Day German Baptists? Who was its founder? In what ways did these people resemble the Brethren? Who was Peter Miller? Where is Snow Hill Nunnery? What of the present condition of this Society?

2. What were some of the differences between the Far Western Brethren and the body of the church? Who were some of the leaders among them? How and when was a reunion effected?

3. Who was the founder of the New Dunkers? Where and for what purpose was the Special Annual Meeting of 1848 held? When did the New Dunkers organize? What has been the growth of their church?

4. Who was Elder John A. Bowman? Tell about his followers and how they were united with the church.

5. Who were the Leedy Brethren?

6. When did the Old Order element in the church begin to give trouble? Name some of their grievances presented to the Conference of 1869. How did the Conference answer the plaintiffs? Where did the petition of 1879 originate? How did the Annual Meeting of 1880 answer these complaints? How did the Annual Meeting of 1881 deal with these questions? When and where was the Old Order church organized? How many were lost to the church in this movement? Review the reasons why the Old Order Brethren left the church.

7. Who was the leader in the Progressive movement? What were some of his complaints against the church? In what ways did he offend the body of the church? Who composed the Berlin Committee? What was their action concerning H. R. Holsinger? How did the Annual Meeting of 1882 deal with their report? When and where was the Progressive Church organized? What has been its growth since then?

8. Why did these differences and divisions occur?
9. How can similar ones be avoided in the future?
10. Of what value is the history of these divisions?
11. What about the growth of the Church of the Brethren since the divisions?

CHAPTER VI

The Church and Missions

1. What was the missionary spirit of the colonial church?
2. What were the missionary spirit and efforts of the church during the first half of the nineteenth century?
3. Tell about the first efforts in Annual Meeting to secure united action.
4. Who was Christian Hope? Tell how he found the Brethren. How did Northern Illinois respond to his call for help for Denmark? Who were our first missionaries to Denmark?
5. Name the members of the first Foreign Mission Board appointed by the church. How long did this board serve?
6. Who were the members of the board of 1884? What was its purpose? When was the first missionary meeting held at the Annual Meeting?
7. Who were the leaders in beginning the use of tracts? Tell about the work of the Book and Tract Committee.
8. When were the Missionary Committee and the Book and Tract Committee combined? What name was given it? What is its present name?
9. Describe the founding of the mission in India. Name the missionaries sent to India. Who have died on the field of service? Name and locate the mission stations in India.
10. Describe the founding of the mission in China. Name the missionaries sent to China. Who has died on the field of service? Name and locate the mission stations in China.
11. How has the work prospered in Denmark and Sweden? Name the missionaries sent to these fields.
12. Tell about the Smyrna mission.
13. What places in America have received special help from the General Mission Board?
14. What has been done by District Mission Boards?
15. Tell how the missionary endowment has grown.

16. What about the growth of missionary sentiment in the Church of the Brethren as judged by the Annual Meeting offerings?

17. What are mission goals of the Forward Movement?

18. How has the Ministerial and Missionary Relief fund been built up?

19. What has been accomplished by the Missionary Education movement?

20. What has been done by the church in tract distribution?

21. Name the members who have served on the General Mission Board.

22. What important service has Elder Galen B. Royer given to the church?

CHAPTER VII

Church Publications

1. What about the interest of the Brethren in the press in colonial days? Why did this interest decline during the first half of the nineteenth century?

2. What was the first regular church paper among the Brethren? When did it begin? Where was it published? Who was the editor? Who soon became assistant? How long did it continue.

3. Tell where, when and by whom the following periodicals were published and what became of them: *Christian Family Companion, Primitive Christian,* the *Pilgrim,* the *Brethren at Work.*

4. When and where was the *Gospel Messenger* started? Who have been its editors? Who made the paper a financial success?

5. What can you say about the following periodicals: The *Vindicator?* The *Brethren's Advocate?* The *Deacon?* The *Landmark? Inglenook?*

6. Name the leading papers that have been published for the young people and the Sunday-schools.

7. Tell about the growth and development of the Brethren Publishing House. Who is its present business manager? What about the success of the business today?

8. What is the Gish Publishing Fund?

9. Name some Brethren authors. Give names of some of their books.

10. Name the present editors of the church periodicals.

CHAPTER VIII

The Church and Education

1. What interest did the colonial church take in education? Who was Sister Sarah Douglas?

2. Why was there so little interest in education during the first half of the nineteenth century? Who were some of our pioneer schoolteachers?

3. When did the educational spirit revive? What did Annual Meeting of 1858 say about private schools? Tell about the school at New Vienna, Ohio; at Kishacoquillas, Pa.

4. Give an account of the founding of Bourbon College. What was the importance of this movement?

5. Name some private schools conducted by the Brethren.

6. Tell something of the former colleges at Fruitdale and Citronelle, Ala., Plattsburg, Mo., Canton, Ohio, Berean Bible School.

7. Tell about the founding of Ashland College and how it was lost by the Church of the Brethren.

8. About each of the present Brethren schools give some of the following facts: Name and locate each. When and by whom founded? Names of presidents and others prominent in the school work. The growth in buildings and endowment. The territory of each school.

9. When were the Visiting Boards appointed for the schools? What was their work? When was the present General Educational Board appointed? Name the members who have served on this board.

10. Name the educational goals of the Forward Movement plan.

CHAPTER IX

Sunday-schools

1. When did the Brethren begin the Sunday-school? How was it conducted? Who was Lewis Hacker? What did Christopher Sower do for this movement?

2. Give the growth in sentiment in Annual Meeting for Sunday-schools.

3. Name some of the early Sunday-schools and who led them. When did Sunday-schools begin to grow rapidly?

4. Name the editors of our Sunday-school quarterlies. Name our present Sunday-school publications.

5. When was the Sunday-school Advisory Committee appointed? What was its work? What is the work of the present Sunday School Board? Name the members who have served on the Sunday School Board.

6. Name the goals of the Brethren Sunday-schools in the Forward Movement.

CHAPTER X

Annual Meetings

1. When did the Annual Meetings begin? When do we have official records beginning? Name some of the leaders of the Annual Meetings in the eighteenth century. Name the leaders in the Annual Meetings in the nineteenth century.

2. When was the first Annual Meeting held west of the Ohio River? When and where was the first Annual Meeting held west of the Mississippi River? Where have been favorite places in recent years for holding Annual Meetings? Where have Special Annual Meetings been held?

3. What was formerly the time of year for holding the Conference? What regulation do we have now as to time?

4. What is the Standing Committee? How was it formerly chosen? How is it chosen today? What are the duties and work of the Standing Committee?

5. Who constitutes the voting body at the Annual Meeting? How are these delegates chosen? What qualifications must they have?

6. Describe how the business sessions of the Annual Meeting are conducted.

7. Tell something of how Conferences were conducted in 1850. Name some respects in which the Annual Meetings of those days differed from those of today.

8. Describe the Becker Bicentennial Conference.

CHAPTER XI

Church Polity

1. What form of church government does the Church of the Brethren have?
2. What is the highest authority in the church?
3. What is the purpose of the District Meeting? Name some of the things done by District Meeting.
4. What is the work of the Elders' Meeting?
5. Name some of the activities carried on by the local congregation?
6. What is the right way to settle all trouble between brother and brother?
7. What is the purpose of the Annual Church Visit?
8. What are the duties of the deacon?
9. How does the Church of the Brethren secure her ministry? Name the qualifications and duties of ministers and elders.
10. What are the duties of the District Ministerial Board?

CHAPTER XII

Christian Life and Worship

1. What conditions in Germany led to the organization of the Church of the Brethren?
2. What has been the teaching of the Brethren on war? How do the Brethren seek to show their loyalty to the country?
3. What has been the position of the church on voting and officeholding? What changes are manifest concerning these questions?
4. What record do the Brethren have on the question of slavery?
5. What has been the position of the church on the use of, or traffic in, alcoholic beverages? What has the church done in the temperance reform?
6. What does the church ask of her members on the using, selling, or raising of tobacco?
7. How should Christians dress? What instruction did the decision of 1911 have about dress? What is the purpose of the Committee on Dress Reform?
8. What does the church teach about the legal oath?

9. What is the attitude of the church toward secret societies?

10. To what extent does the church allow divorce and remarriage? What is the church doing in the purity reform movement?

11. What should be the attitude of Christians towards worldly amusements?

12. What has the church done in caring for the aged and orphans?

13. Tell something of the work of the Sisters' Aid Society. What is the purpose of the Christian Workers?

14. Give some general characteristics of Brethren worship.

15. What is the teaching and custom of the church about the sisters' prayer veil?

16. What have been the social and spiritual results of the Brethren love-feasts?

CHAPTER XIII

Church Doctrines and Ordinances

1. What is the position of the Church of the Brethren on the doctrines of Christian faith?

2. What importance does the church give to the teachings of the Scriptures?

3. Name some characteristics and attributes of God.

4. Give some of the characteristics of Jesus Christ. What is his relation to God? To man? What is the importance of his resurrection?

5. Give some of the characteristics and offices of the Holy Spirit.

6. What is meant by the Holy Trinity? What is the relationship of these three Persons to one another?

7. Give the characteristics of man. What is his relationship to God? To man? To nature? What is to be his destiny?

8. What is sin? How did it originate? What has been its effect upon man?

9. What is the supreme need of the world? What is God's part in salvation? Christ's part? Man's part? What is the importance of faith and obedience in salvation?

10. What is the church? What three figures express the nature of the church? What are the chief duties and activities of the church?

11. What is the meaning of baptism? What is the mode of Christian baptism? What questions do the applicants answer before baptism?

12. What is the significance of the feet-washing service?

13. What is meant by the Lord's supper?

14. What is the great importance of the bread and cup?

15. What is the form of Christian greeting?

16. Why do the Brethren observe the anointing service?

17. What all does the simple life mean?

18. In what sense are God's people a separate people?

19. What is the importance of the doctrine of love?

CHAPTER XIV

Under each biography the student should be able to tell something about each of the following:

When and where born.

Early life experience and education.

Marriage and family.

Uniting with the church and call to the ministry.

Services for the church.

Special service for which remembered.

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